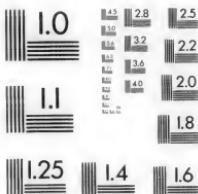
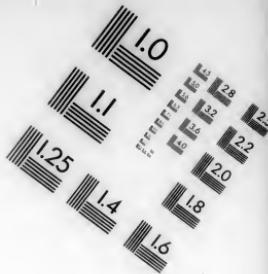
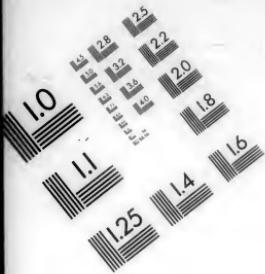


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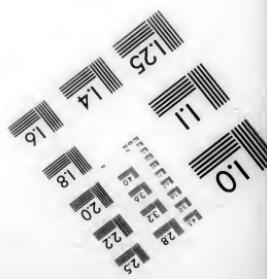
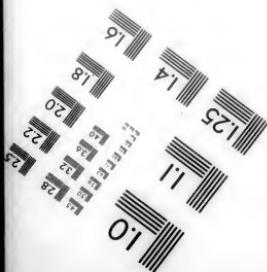
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Vol. 1

Jan. - Dec., 1864

THE
HERALD OF TRUTH.

A Religious Monthly Paper,

DEVOTED TO THE

EXPOSITION OF GOSPEL TRUTH AND PROMOTION OF
PRACTICAL PIETY.

EDITED BY JOHN F. FUNK.

VOLUME I, II AND III.

"The Lord is good; his mercy is everlasting, and his truth endureth to all generations." Ps. 100: 5.

"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." Ps. 60: 4.

"I am the way, the truth, and the life; no man cometh unto the Father but by me." Jn. 14: 6.

CHICAGO, ILL.

JOHN F. FUNK, PUBLISHER AND PROPRIETOR.

1866.

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The Herald of Truth.

Devoted to the interests of the Denomination of Christians known as "The Mennonites."

Vol. 1.

CHICAGO, JANUARY, 1864.

No. 1.

The Herald of Truth.

A MONTHLY RELIGIOUS PAPER.
PUBLISHED IN ENGLISH AND GERMAN,
At One Dollar a year in either language,

FOR persons subscribing, should state whether they
with the English, or the German paper.

ADDRESS ALL LETTERS, &c., TO
JOHN F. FUNK,
BOX, 850, CHICAGO, ILLINOIS.

MORNING HYMN.

When I wake from out that slumber,
Death in human accents called,
And behold that fair morning,
By life's cares no more enthralling :
Other far will wake my soul,
Life's career will reach its goal ;
Pilgrim's sorrows are but dreams,
When the brighter morning beams.

Grant that to the Judge, O giver,
Thou of immortality,
Grant that not one day may answer,
It hath been profaned by me !
I have seen another day,
Thanks to thee, O Lord, and may
Each day's joy and sorrow be
My unerring guide to thee !

That I gladly may before me
See them, when the last appears !
When to the dark vale I journey,
And my friend laments in tears,
Then, O soothe death's agony,
And let me the strongest be,
Me, who point him out thy ways,
Singing, Lord of Death, thy praise !

(For the Herald of Truth.)
SHALL WE HAVE A RELIGIOUS PAPER?

This question has been asked a great many times. Shall the Mennonites of this country, of America, or Europe, of the world, have a religious paper? A periodical which shall come to us from time to time, a welcome visitor at our homes and around our firesides, reflecting in its words, our own sentiments, our own views; advocating our own doctrines and principles; declaring the truths of the Bible, in all their simple purity; aiding us in the time of trial, of life, taught by Jesus Christ, our leader and the Captain of our salvation. A paper which will from time to time come to us, speaking words of hope and encouragement; which will bear in its bosom a record of matters of interest transpiring among our own people, and within our own church; which will bring to us tidings from absent brethren, and such as live beyond the limits of the church, and return to them again glad tidings from those they long have left; which will bring our hearts into sympathy, and our feelings into union with such as we might perhaps otherwise never know.

A paper through which will be brought before the minds of the Mennonite people, constantly those matters which relate to the salvation of our souls, the best interests of our church and of Christ's kingdom; and finally a paper which our children may read, and derive therefrom both pleasure and profit—much that will bring up before their minds, in their true light the great subjects, which are so important to a right, a good, and a holy life—(not that we over-estimate, or set too high a value

on such a paper, nor do we think that it should take the place of the Bible or other sacred books, but rather to supply in a measure, the places where reading matter, which would be well suited to the present day, and which is so injurious to the good morals of all young people, at the present time)—a paper which all may read, and be benefited thereby, and which to some indeed, if it be not "a light to their path and a lamp to their feet," may at least build them up more firmly in the faith, and sometimes perhaps open the way, and break the ground, so that when he who scatters the seed of life shall pass by, scattering his seed, there may fall here and there a kernel, which "shall spring up and bring forth fruit an hundred fold to the honor and the glory of God." **SHALL WE HAVE SUCH A PAPER?**

The actual necessity of such a paper, seems to me, must be evident to every reflecting mind. There is no oil saying, "In unity there is strength," and Paul says, "One man's mind." How can we join hands and be all of the same mind until we know what the views of each are? A paper will afford the means to different brethren, having different views, and living under different circumstances, to become acquainted with one another's views, thoughts, feelings, hopes and expectations, as well as with their peculiarities and prejudices; and though there be differences of opinion in different communities, and differences in faith and practice, yet by availing ourselves of such a means to give our views and receive those of others, we may lay aside differences, and become "one mind with our brethren, in Christ Jesus."

I have observed some differences in the different churches through different parts of our country, in their forms of worship and the observing of certain rites. These, of course, may not have been of so much importance, and yet if we are "all one in Christ Jesus," we should, as near as may be, have the same forms of worship, and observe the same rites; through such a paper we may become intimately acquainted with different and distant churches, and if they have better ways, corresponding more closely with the sacred Word of truth than ours, we may adopt them. If on the other hand, others are pursuing a wrong course, we may through the same means be able to instruct them, and in this way aid them to be disengaged from those refused to living alone, away from all communion with their brethren; and, Oh! sometimes when a letter comes from a kind, warm-hearted, devoted Christian brother, filled with words of sympathy and love, How it thrills the heart with joy! How it lifts up the soul in praise to God! How it makes one strong and turns him back to the conflict of life with new resolutions, new hopes, new endeavors! How it binds the broken chords anew, and reunites all the lost hopes of the erring in sympathy to the church, and to love to God. How it cheers and encourages them, and sends them forth fresh again to battle with the sins of the world! To renew their confidence in God, and go forth rejoicing. To such an experience many testify. I, myself not being an entire stranger thereto. Such letters from the brethren are too seldom written, but a paper laden with precious words, going forth at regular intervals to every Christian household, how many cases of this kind might it meet, and fast that these letters had been read by many others besides those to whom they had been addressed; and I have instances, where a letter from a brother in Virginia, who had experienced much trial and tribulation through the present fearful struggle of blood and death in that state, was not only read by many,

but also copied and recopied, and translated from one language into another, and then carefully saved to be read on many occasions. Thus showing the great interest that is felt among the brethren for one another's welfare—Through a paper such letters might be published and where a single household is cheered and encouraged, and rejoices over the fortunes, or mourns over the misfortunes of absent brethren, the whole community would be blessed, made glad, or brought to sympathize with those brethren. A brother writes to me in regard to this very matter and says: "If there is then a better means to accomplish this end, why should we not avail ourselves of it?"

There are also among our own people, members of our church, scattered through different parts of the country, away from the congregation, and living as it were cut off from all communion, from all sympathy with their brethren; yet in their hearts they still hold dear the remembrance of former times, when they were at home in the midst of the congregation with their brethren, and they still love to hear from them, though the lapse of years has somewhat chilled the warmth which they felt when first they parted from their own people. A paper received by them from time to time, would keep their hearts warm, would bring back many times to their hearts the cherished scenes of other days, would encourage and strengthen them, and aid them to keep their feet from slipping, and to keep from worldliness and sinfulness. Inasmuch as you, it would ever be to them a comfort and a guide, pointing back with one hand to the instructions of their youth, with the other forward and upward, to the pearly gates of the New Jerusalem, where all the faithful shall meet again "with everlasting joy upon their heads," praising God forever.

There are dark hours in the life history of every human soul. Dark clouds overshadow us, and no gleaming sunlight falls through the gloomy depths of these self-same political news papers. Shall we then read, and put into the hands of our families to read, and willingly give them the instructions of christian men? As a corrupt paper is powerful to do evil, so will a moral, a christian paper be mighty to do good. May we then hope that the idea of a religious news-paper may meet with general approbation among the brethren—a hearty co-operation in establishing it—and a vigorous support in carrying it forward, and the question: "Shall we have a religious paper?" will be speedily answered. **J. F. F.**

UNDER THE PRESENTS last call for men the number required of Cook County including the City of Chicago, will be about 3000. Unless this number is raised by volunteering, there will be a draft on the 5th inst.

THE WORLD AND RELIGION. — To the truly wise, it is sacrificing little to relinquish the phantom which is called the world; they never dream that they loss much in forsaking it; for though it holds no hopes, it rarely fulfills them—though it promises much, it never gives it—though it yields a few fleeting pleasures, they cost us more than they are worth. It is only the religion of Jesus that can meet our expectations, or give us peace, or guide us to happiness. The gospel, and only the gospel unites us to Christ, subdues our passions, controls our desires, fulfills our hopes, consoles us with the love of Jesus, and gives, even in sorrow, a joy that cannot be taken away.

THE HERALD OF TRUTH.

(For the Herald of Truth.)

THE HERALD OF TRUTH.— ITS MISSION.

In writing that my first article for the "Herald of Truth," my mind seems to be very deeply impressed with the feeling that it is a work of very great importance; more fitly becoming those of mature age; whose advantages and means for acquiring, by practical investigation, a more thorough knowledge and conviction of truth, are not, as it is in Jesus. Yet what is there to forbid me casting in my mite with the poor widow? Although I trust that those who are rich in "The wisdom which is from above," and in spiritual understanding, will, by the grace of God, be able to "cast in much" to aid in the important mission of "The Herald of Truth," yet my mite may not, on this account, be any the less needed.

Fearing lest some, into whose hands the "Herald of Truth" shall come, should consider it as unsafe even to adopt the advice of the inspired apostle Paul, to "prove all things and hold fast that which is good," I would merely suggest that it is in anxiety to accept that only which is in accordance with our own views, we do not harbor, in our minds, the idea of judging any man before we hear him, and know what he doeth.

When an entire stranger enters our door, perhaps the first thought which strikes our mind, is in regard to the object of his coming. What has he come for? or what is he seeking? we ask; and, in a greater or less degree, anxiety fills our minds, until we are informed who he is and what is the object of his coming. Sometimes, we may learn from the very appearance of strangers, whether the come to us either for good or for evil; but, however, not always, able to form a correct conclusion; for some may come to us in sacerdotal clothing, when inwardly they are ravening wolves; as the Saviour has set forth to us, and given us the timely warning, to "beware of such." Then, while it is our duty on the one hand to entertain strangers, on the other hand, it is our privilege to be cautious, lest we should be deceived by them.

Again, by careful observation we may always, sooner or later, ascertain with regard to strangers, whether they are true or false in their pretensions. Hence, I could also suggest that in reference to the "Herald of Truth," as it makes its appearance, we may, as an entire stranger — without any one who can speak to us with certainty as to the merit of its mission (having never been heard of anywhere before), we regard it as being worthy of a sociable and friendly entertainment, until we can learn, by prayerful observation, the nature of the spirit by which it is led, or by what motives it has been called forth.

When a stranger comes to us whose manner of conduct is in every way admirable, so far as by his loving manners, and interesting conversation are called forth, grateful emotions in our hearts, to God for the enjoyment of such an instructive visitor; and he repents his visits, and we become more familiar with him, we shall soon forget to consider him as a stranger, and learn to esteem him as a special friend. May God grant that "The Herald of Truth" may become such a faithful friend and instructive visitor.

How important it is, that we have such a mouthly visitor, to stir up our forgetful minds to a remembrance of the important duties and responsibilities which we now, continually, both to our God and our fellow-men; and to remind us of our mortality, by impressing us of the death of a friend and fellow mortal, or to gladden our hearts by making known to us the most joyful news — over which there is joy in the presence of the angels, that sinners have repented; and as an ambassador

for Christ, always beseeching men to become reconciled to God. Again, in our friendly visits from place to place among those "whom we love in the truth," how often are we requested by a fond brother or loving sister, to write to them when we get home, and perhaps as often do we request that they shall also write to us; and this of course is all right, and in perfect harmony with the nature and feelings of Christians; yet who that has ever been privileged to a visit amongst brethren and friends, has not upon returning, written a letter, to offer an apology, either for delay in writing or deficiencies in other respects, arising perhaps chiefly from a want of time, whereas if we were possessed with the means, upon returning home, perhaps weary of our journey, (feeling more — as did our Saviour at Jacobs well — like sitting down to rest and converse with those around us, than otherwise) we might as easily, and with as little loss of time and expense as it would require to address a single brother or sister in fulfillment of a promise, address all our brethren and friends; and thus fulfill, perhaps a great number of promises. Then if this view of the matter be considered correct, why not avail ourselves of so great an advantage by encouraging a publication, which, while it will amply supply this want, will be found equally useful and beneficial in many other respects?

To accomplish these great and noble ends, has most assuredly been the chief cause which called forth "The Herald of Truth."

Thou Harbinger of Truth,
The aged and the youth,

Yes, all mankind
Thy messages should know:
Then up and quickly go,
Beside all waters sow

Truth so refined,

No needful Monitor,
Thy work lies just before

Thee, quickly go —
Go, hast thee quickly on,

The day will soon be gone,
The night will shortly come;

This learn to know.

Go forth with Messages
Of holy truth and grace;

O! haste and go:

The sinner feels no rest,
Within his tortured breast,

But daily is oppressed

With guilt and woe.

Go forth to sinners great,
Thy message to relate;

God speed thy way:

Speak with a trumpet's voice,
Tell all to speed their choice;

Blest Angels do rejoice,

When sinners pray.

'Go teach the children dear
God's holy name to fear.'

Teach them that they,

God's great and holy name

Must never take in vain;

Tell them in language plain,

That they obey.

Go tell to Christians dear,
Whene'er they feel a fear,

The shall but pray.

The Lord of Heaven will bear —
Himself says, do not fear;

But bids, "Be of good cheer,

I am the way."

Go forth in Jesus' name,
The Gospel to proclaim —

Thus saith the Lord,
Go into every land,
Be strong and boldly stand,
With willing heart and hand,
To speak His word.

Go forth thou welcome guest,
Let nought thy work arrest,
But onward go.
Go, store the longing mind
With truth and love combined,
That all sweet peace may find,
When old they grow.

D. B. —

(For the "Herald of Truth.")

GARDNER, ILL., NOV. 22d 1863.

A SABBATH ON THE PRAIRIE.

It was already past midnight when the slow train slackened its speed before the station house at Gardner, long enough to give me time to jump off, and I hastened with all possible dispatch to the house of a friend, where I was kindly and hospitably provided for, and soon after stepped, to secure yet all the rest I could have, the breaking of the Sabbath morning.

I awoke to greet the daylight, already

luminous with the golden gleam of the rising sun. The air was cold and frosty, but the sun shone all the brighter; and one seems to feel, on the prairie, a sort of strange vacancy — an emptiness around him, which awaked in my own mind at times a feeling of pleasure and delight — seemed beautiful — and then again a sad loneliness which I disliked, from the fact, probably, that my earlier days were spent among hills and forests, and now for a number of years I have been "swallowed up" in the city.

The village contains about 200 inhabitants. It is situated 60 miles south of Chicago, on the Chicago and St. Louis Rail Road, in the center of a broad, beautiful prairie. Has a store, hotel and one church of the Methodist denomination. The country for many miles is rather level, though towards the west it becomes more rolling. The soil is good, and well adapted, for the various kinds of grain common to this latitude, though grazing is followed more extensively than the raising of grain. Corn is supposed to exist, and efforts are now made to secure the necessary machinery to mine it.

Fruit is very scarce in this part of the country, but orchards and groves are scattered over almost all the farms. The corn crop, the present year has been much injured by the early frost. As before remarked there is but one church in the place. There is also an and about the village a congregation of our own people who have as yet no house of worship, but hold their meetings at private houses, and in school houses, as occasion may seem to require.

A religious paper must contain useful instructions, and a portion of such as may have a tendency to lead us to our "most holy faith" — it must agree with our "Confession of Faith" as that is based upon the word of God — it must be free from all worldly amusements, or idle stories, and foolish jestings. It must be free from all party spirit, both in religious and political matters, it must breath out, or set forth the spirit of Love, Peace, and Union. It may contain anything that is edifying to the church, such as sermons, questions and answers on certain points of scripture, instructive letters and essays, and anecdotes, such as marriages, deaths, fatal and frightening accidents, appointed times for communion meetings; travelling ministers may give histories of their journeys; and it will also be proper to give descriptions of the seasons, whether fruitful or unfruitful; but, as it is impossible here to enumerate all the items that a religious paper may contain. It may have in it any matter that is not detrimental to true religion, or that has not a tendency

to draw the human mind from the "one thing needful." But it must contain such matter as "is good to the use of edifying, that it may minister grace unto the hearers," as well as to the readers.

Therefore I feel fully persuaded that a truly religious paper is much needed in our church. It would be a medium through which we could become more intimately acquainted with each other, and encourage and strengthen one another, to walk with fresh vigor in the path of duty; as children of the same family who are scattered abroad love to hear from each other; so in like manner the children of God who belong to the same family, and are influenced by the same spirit of love and purity, will also love to hear from each other, and communicate with each other. It ought therefore to be evident to every candid mind, that we much need, and should have a religious paper in our church. It might be a source of great benefit to both old and young, and also be the means, through which those on the Church, would become more fully acquainted with us, and our religious sentiments.

I am well aware that we have many good-meaning brethren in our church, who are opposed to a religious paper, — such brethren we ought, nevertheless to love, honor and esteem, and bear with them in patience; and although we differ a little from them in regard to having a religious paper, yet we hope, they will also love, honor and esteem us, and carry on the cause of truth with us.

It is a trial — an effort to do good — a means provided through which moral and religious reading, may, in an interesting, cheap and pleasant way, be laid before the Christian public, advocating the pure principles of the Gospel of Jesus Christ, which all my read with profit and with pleasure, without fearing the contaminating, and corrupting influence, no so wide-spread through a large number of the news-papers of the present day; Christian Brethren, and friends of the "Herald of Truth!"

The only question now is, Shall it be published? Shall we obtain a reader — subscribe to it, and pay a dollar a year, large enough to sustain it, and carry it on every month, in its present size and form, in both the English and German Languages; and as soon as means will be obtained it may be enlarged and improved, or issued oftener as may be thought best.

Its principles and doctrines as already

stated will be those of the Bible — its aims and objects — to bring its readers nearer to God — to point out to them the way of eternal life — to incite good, holy, peaceful and conscientious principles in the minds of both old and young — to elevate — to raise — from sin — and to make all men unfortunate — laboring under its demoralizing influence — to do good to all men — to teach all nations — to encourage the dispairing — to warn the headless — to build up the weak — to correct errors wherever found. All these things will claim our attention, and with all these high aims with God's blessing, I hope this paper will be well sustained.

It is a great blessing among men, that the apostle Peter was perfectly safe in the above-quoted text, to pronounce peace upon "all that are in Christ Jesus."

It depends, then, altogether upon us, to make it possible, as it hath been said, in the vine, at the Saviour's said; "Abide in the vine;" and in your branch cannot bear fruit, unless it abide in the vine; no man can except abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

It is proposed to build a Tunnel 65 feet

beneath the surface of the Lake, and two

tunnels in length to supply the city of Chicago with pure water. The work has already

been commenced and will cost the city

307, 552 dollars.

THE HERALD OF TRUTH.

THE HERALD OF TRUTH.

TO THE READERS OF THE "HERALD OF TRUTH."

A WORD TO THE BRETHREN, AND OTHERS WHO FEEL AN INTEREST IN "THE HERALD OF TRUTH."

We commence the publication of

"The Herald of Truth," because we

feel that it is needed. We feel that

there are many who, if we are able

to carry out our intentions, will be greatly

benefited by it. We also know that

there are many who desire to have such

a paper — who will hail it as the har-

bor of much good. We are also

aware that there are some who may not

think well of it. We only ask them to

examine it carefully, and if it does not

accord with their views, we will take it

in kindness if they advise us of the

fact, and tell us whence we fail,

and if possible, we will correct our

error.

We are always open to reproof and

correction — we are always ready to

learn — we are yet young, and future

years, and future trials may add to our

experience. We assume the position as

Editor of this paper, voluntarily, yet

with diffidence; and we hope with some

faint idea of the great responsibility, it

will throw upon us.

One thing we would ask of the brethren — **WRITE FOR "THE HERALD OF TRUTH."**

Give us articles on different subjects, which you think will interest the people; or write letters giving incidents that occur in your church or neighborhood; don't fail to write — we will publish them all.

We suffered for our sins, the just for the unjust, that he might bring us to God!

1 Pet. 3: 18. Wherefore "God commendeth His love unto us, in that while we were yet sinners, Christ died for us, (Rom. 5: 8.) Yea, "when we were enemies, we were reconciled to God by the death of His Son," Rom. 5: 10. "I verily love not, that we loved God, but that He loved us and sent His Son to be the propitiation for our sins," (Jn. 4: 10.) "Thus the chastisement of our peace was upon Him, and with His stripes we are healed," Jn. 5: 3. Therefore we are to thank God for His love, and to thank Him for His love and compassion.

Col. 1: 20. "And, you," saith the apostle, "that were sometimes alienated, and enemies in your own minds, by wicked works, yet now hath He reconciled — Therefore being justified by faith, we have peace with God — to point to them the way of eternal life — to incite good, holy, peaceful and conscientious principles in the minds of both old and young — to elevate — to raise — from sin — and to make all men unfortunate — laboring under its demoralizing influence — to do good to all men — to teach all nations — to encourage the dispairing — to warn the headless — to build up the weak — to correct errors wherever found. All these things will claim our attention, and with all these high aims with God's blessing, I hope this paper will be well sustained.

WAR AND CHRISTIANITY. — This excellent little work should be read by all our people. It may still be obtained by addressing the Editor of this paper. It will be sent to any address, postage prepaid, on the receipt of 9 cents, for a single copy, or 80 Cents per dozen. It is now published in the English Language only, but we expect to have it in the German also, as soon as it can be translated and published.

FOR THE HERALD OF TRUTH.

PEACE BE WITH YOU ALL THAT ARE IN CHRIST JESUS.

1 Peter 5: 14.

Peace is a great blessing among men,

and so greatly to be valued and desired,

that the apostle Paul commands us,

that, "if it be possible, as it is written,

as it was in the vine, at the same time, if we could live peacefully with all men,

all the days of our lives, and had not

peace with God when we come to die,

we would be of all men most miserable!"

1 Cor. 15: 19. But if we have peace with God, and live and die in peace with Him, we will have gained more, than if we could have gained the whole world, with all its glory and honor. There is nothing in all the world of so great value to man, and that can make him so unspeakably happy, as peace with God.

If a man abide not in me, he is cast forth as a branch, and is withered;

and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Jn. 15: 4, 7.

"Therefore if any man be in Christ,

he is a new creature; for the old

things are passed away; the new things are become new."

2 Cor. 5: 17. There is, therefore now no condemnation to them

which are in Christ Jesus, who walk not

The Herald of Truth.

Devoted to the interests of the Denomination of Christians known as "The Mennonites."

Vol. 1.

CHICAGO, FEBRUARY, 1864.

No. 2.

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A MONTHLY RELIGIOUS PAPER.

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PRAYER FOR PEACE.

O God, who rulest o'er earth,

Be merciful to me!

Audt this dim and ninth

Calls thy poor child to thee.

Who by wild billows tossed,

Is but of them the sport;

Lord, let me not be lost!

Lord, guide me to the port!

In such a fight I know

But one whose counsels cheer,

O Father, it is thou,

So distant, yet so near!

With love I'll cling to thee,

Supported by thy hand;

Do not abandon me

On this world's desert strand!

THE DUTY OF PARENTS TO THEM- SELVES AND THEIR CHILDREN.

B.Y. J. F. Y.

And these words which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children, and shall situate them sitten at thine house, and when thou walkest by the way, and when thou liest down and when thou risest up, and when thou standest, and when thou sittest; for a sign upon thine fingers, and on thine hands, and on thy garments, and on thy house, and on thy gates.

These words, dear friends, are the words of Moses, the great law-giver and leader of Israel. Moses, under the direction and guidance of God, led forth the children of Israel from the land of Egypt, out of the house of bondage, where they had been slaves for ten years, through the Red sea, by the bitter waters of Marah—through the Jordan, and into the promised land, the arid and sandy deserts of the wilderness of Sin, unto Mount Sinai, where the Law was given to him, written on two tables of stone by God's own hand, and where Moses was with God on the mount forty days, and forty nights, to receive the commandments, the statutes and the judgments, which God designed for the government, and the instruction of his people.

But we cannot now follow the children of Israel, through all their wanderings during the long period of forty years, through the wilderness, in their journey to the promised land. But as God taught, and trained, and tried His people, preparing them for the day when he should bring them into their land which he had sworn unto their fathers Abraham, Isaac, and Jacob, and give them their inheritance by laws, commandments, statutes and judgments; Moses continued to be their leader, their teacher, their governor.

He watched over them as a father watcheth over his own children. He received the tables of the law from God's own hand, and commandments and statutes, and judgments, spoke them from his own lips, even in a friend conversing with them, so came the Infinite Father to hold converse with his servant Moses—Moses put them into his own heart, and diligently taught them to the people. He instructed them in all the ways which God had appointed him. He sympathized with them in all their trials and temptations—in all their sorrows and troubles, and afflictions. When they came to the Red sea, and its swelling waves rolled before them, and the hosts of Egypt came up behind them, seeking to destroy them, and their escape on either side was cut off by great, steep and rugged mountains, Moses came up before the people and stretched out his rod over the waters—they separated, and on either side were like great walls, and the people went through dry ground. When they found the water, Moses were bitter, Moses said to God; and God said, Put into the waters, the branch of a tree, and they shall be sweet. They did so, and drank and were satisfied. After they had passed by the wells and the palm trees of Elim, and came into the great, parched desert, and found no food to satisfy their hunger there, Moses went to God, and God sent them manna.

When they encamped before mount Sinai, and God came in terrible display of His power came down; and amid thunder and lightning and the long, loud blast of the trumpet—the cloud of smoke—the rolling flame of fire, and the thick, black darkness, spoke the words of the Law; the people trembled and stood afar off; and were afraid and said to Moses, "Speak then what we will hear; but let not God speak with us lest we die;" and it was done as they desired.

When Moses went up into the mountain, and remained with God forty days and forty nights to receive the "tables of stone, and a law, and commandments" which God had written, and the people forgot the wonderful deliverances which had been wrought for them by the mighty hand of the great Jehovah; and the terrible display of His power, when He came down upon the very mountain beneath whose shadow they were now encamped, and where Moses was with Him, even at that very time; and when the wrath of the Lord was hot against them to destroy them, Moses pleaded with God that He should not destroy all the people—his prayer was heard, and the people were spared.

When the people wanted meat, Moses went unto the Lord, and He sent them quails. When they wanted water, Moses again sought the help of God, and was directed to smite the rock, and the water gushed out, and all the people drank. When the people murmured and forty serpents were sent to destroy them, Moses was instructed to make a serpent of brass, and set it up in the midst of the camp, that all those who would look upon it, should be healed.

When their enemies were about them, and threatened their destruction, Moses stood between God and the people as their mediator, and God gave them the victory; and when disputes and controversies arose between them, Moses, as a father hearing the pleas, and the statements of his children, heard them, and decided for them in

justice; and thus for forty years had Moses been the leader of Israel—thus for forty years had he been with them in their impotencies, and hand-leadings, and sins; their infatuations—their impurities—the inductions of their evil hearts—their mormonisms—their dissatisfactions—their wilfulness—their stubbornness—their rebellious spirits—thus for forty years had he borne with them, led them, taught them, watched over them, prayed for them, and seen that they, in all things, were provided for—and thus in all humility, meekness, patience and perseverance, had he at last, at the end of the forty years brought them to the borders of the promised land: and now, that according to the promise of God, and His commission to him, the labor of His work was done—the work that had been given him to do, he had accomplished—His mission on earth was done; he knew that his long and eventful life was drawing to a close; that now was the time to leave them to the guardianship of other leaders, and bid them a fond farewell!—The people who were dear to him, & whom he loved; whom he had seen grow up from childhood under his own care; whose fathers had brought him up from the land of Egypt, but whose bodies had all been left to mingle with the sands of the desert; for because of their transgressions God had said, not one of them except Caleb and Joshua, shall enter into the promised land, but their children shall inherit it. But before he could take his final departure, he gathers together all the congregation of his people, and gives them his last words; and then, after gathering his family around him, bade them to give ear to his dying counsel, so the aged patriarch—the great lawgiver of Israel—the leader—the head of a great nation, with the weight of an hundred and twenty years upon him, and his silvery locks whitened by the stormy winds of forty years in the desert, gathers all his people around him, to speak to them, for the last time; and as he beholdes them, all standing about him, he recalls from the bosom of the past, the scenes, and the trials, and the dangers, and the judgments, through which they passed, in the years that had gone by. He recounts once more what God had done for them—then the laws and the statutes. He has given them during all the time, the painful conflicts with sin, and the battles with the world, and the flesh, which they had passed; and then in a most solemn exhortation, he breaks forth in these words: "Hear therefore, O Israel, and observe to it; that it may be well with thee, and the Lord God of thy fathers hath promised thee, in the land that heothen with milk and honey." And then, gathering up in a grand total, the sum of all the commandments, and statutes and judgments," which God had given him, in nearly the same words which our Saviour repeated, and reaffirmed hundreds of years afterwards, he declaims unto the people: "Hear, O Israel: The Lord our God is one; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might;" and after bringing this whole truth, the sum of all the laws, before the people, in a single sentence, he brings forth from his blessed lips the words of the text: "And these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently into thy children, and shalt talk of them when thou sittest in

thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes; and thou shalt write them upon the posts of thine house and on thy gates."

In the days when Moses was the leader of the children of Israel, when he thus spoke to them his last words, on the eastern shore of the river Jordan, there were no schools for the education of the young, as there are now. The children of those days could not go to school as in the later ages of the world; they did not then have a long line of studies to go through, which would enable them to read fluently, write rapidly, and figure quickly, as the children of our day; but when their education was over, they took a good library selection, and full graduates in sin and unholiness—adults in the path of vice, and prepared in every step of life, for that which is dishonest before men, and unrighteous in the sight of God, as is the case too many times at the present day; and this is the reason why so many of our good old people are opposed to giving their children a liberal education; they feel, and with good reason too, that the more education a child gets, the more wicked and worthless he becomes. They know that knowledge is a great power, and placed in the possession of an evil minded man, it makes him only powerful to do evil, and to commit sin. But the education which teaches a man to do this, is a false education, a perversion of God's truth, a wrong use of that which God made for good, and if our schools were conducted on more Christian principles, and the children taught as they should be, in the fear of the Lord, which is the "beginning of wisdom," then there would be but very few whom ignorance and education would spoil.

From the first ages of the world to the time of Moses, and until a good many years after the children of Israel had settled in the land of Canaan, the education of their children depended wholly upon the parents; and we can picture to our minds, how that the patriarchal fathers sat down with their sons and daughters, and with their children, and with their children of the second generation, and events which had been told them by their fathers, and their forefathers; for in these days also, there were few books, and the hand-scribs that did exist, were written in manuscript, or parchment or some other material; and these never circulated among the people, but were retained by the priesthood or other learned men; as we read of the book made by Moses into which he wrote the Law, just previous to his final departure from the world and his people, was given to the priests, to be put in the side of the ark that it might remain there as a witness against them, in the day of their judgment and sentence. And the book of establishing a remembrance of past events, in those days was to hear it from the lips of others. The great age of man at this time was therefore a very favorable circumstance for the young, as the history of several generations could thus be transmitted by the same person, and we may safely suppose, that in those days many long and happy hours were spent, in the tent, and in the field, and by the way, in the relation of past events by the fathers, while the children, in silent admiration, listened to the wonderful circumstances, which had taken place, and in which

THE HERALD OF TRUTH.

that either face Earth, I hope to find room.

As we prepare to conclude our monthly interview, we come at last with the following portion of the "Incidents from Canada." The subject is "Affecting Incidents from Canada." Dear Brother: I send you the following extracts from a letter which I received, recently, from brother David C. Huber of Canada, in which he gives an account of several very sad and affecting deaths, as follows: "Let me know that preacher Jacob Groffell died on the month of August last, and that his funeral, after a service of great interest, was held in the church, the statistics and the judgments, which the Lord our God hath commanded you? Then that slant say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand. And the Lord showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes; and he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might bring us into the land which it is at this day; and it shall be our righteousness, if we observe to do all these commandments, before the Lord our God, who has commanded us."

Thus bid God command, and Moses enjoin, upon the children of Israel, that they should observe and obey the commandments of God, and teach them diligently to their children, and through all the years of Jewish history, even when schools had been established among them, and the temple built, and synagogues raised up at different places, the people were still under the divine command, to fulfil all these things unto the children, and to impress them with all the statutes which God had appointed. That the true worship of God must ever be kept up, and be esteemed among the Israelites people.

And now, my Christian friends, we have seen how God taught His commandments to His children—to His own people, and while He commanded them to teach the same to their children, to their sons and their sons' sons; and these restrictions and admonitions have been handed down to us through the ages of time, in God's holy word, and they are for us to day, just as much as they were for the children of Israel thousands of years ago. The children of Israel in those days were God's people. We profess to be the people of God at the present day. Our hearts are inclined to sin and error, as were the hearts of the ancient Israelites; and we have children whom we love, who are dear to our hearts, as were the sons and daughters of Israel to their parents—children whom we desire to see walking in God's ways, keeping His commandments and doing His statutes, according to all that the blessed Gospel demands.

But here comes the question, Are we seeking to understand, and to fulfill these requirements of the Bible?—Are we seeking to know our own duties, and implant into the minds of our children, a true sense of the responsibility, which rests upon us and them,

and a true appreciation of their duty towards God, towards their parents, towards the Church, and towards all mankind? Are the parts of the present generation faithful to the sacred duties, which God has imposed upon them? I ask you, O Father! I ask you, O mother! Are you faithful to the sacred trust? Do you faithfully teach your children to observe all the ordinances of God? Do you point them to Jesus as the Saviour of mankind? Do you teach them the way to heaven?

Conclusion in the next number.

for the "Herald of Truth."

AFFECTING INCIDENTS FROM CANADA.

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The 11th of November, was a day of thanksgiving, appointed by the Governor, to return thanks to God for abundant harvests, and long continued peace in our land. At this time brother Groffell read his last text, from the gospel according to St. Matthew, in the 7th Chapter, commencing at the 14th verse, and taking into consideration several other texts. He exhorted the people very earnestly, and impressively, and with much tenderness, to invite the unconverted to repentance; though it was his last opportunity.

How swift our lives are passing on!

How soon we fly away!

How soon our race through life is run!

Al! here we cannot stay.

J. M. B.

Soldier for the Herald of Truth

TIME IS FLYING.

Eccles. 12: 2-7.

Hon! how the days are hastening,
Less and less will think the heart;

More and more will the wasting
Soon the spirit will depart;

Day by day the months are going,
Less and less the eye can see;

More and more our years are growing—
Winter blooms the almond-tree,

Month by month the years are rolling;
We are nearer to our home;

Hark! the solemn bell is tolling—
Mourners weep around the tomb;

Year by year—and life has ended—
Tears to dust the house of clay;

But the soul, to God ascended,
Lives in endless, blissful day.

There it bathes in wondrous glory.

Learn its redeemer's feet;

Hears anew redemption's story;

Joys th' angelic host to greet.

Age on age new stories unfolding—

Themes our minds had never known;

New and glorious scenes beholding.

Far around Jehovah's throne,

Ceaseless cycles, onward moving.

Pour fresh rapture on the soul;

While Immortal, loved and loving.

Is the centre of the whole,

We're told that the angels of God rejoice.

When sinners repeat at the call of His voice;

Repent then young friends, while in your youthful bloom,

Resolve now to seek for that sweet, happy home.

A CALL TO THE YOUNG.

By Bro. John M. Bremerman.

Young men and young women give ear unto me, I call you from sin and destruction to flee; O turn to the Savior, who bids you to come, And he'll make you meet for a sweet, happy home.

Say not, we're too young for salvation to seek, And all the commandments of Jesus to keep, Since many young people before you have gone.

On that narrow path to a sweet, happy home,

O come then, young people, why will you delay?

To turn to your Jesus, to sing and to pray; Behold youthful Samuel how bright he has shone,

No doubt he's enjoying a sweet, happy home,

Remember your God and Creator in youth, And worship Him early in spirit and truth; Be like young Josiah the king on his throne, Who sought after God and a sweet, happy home,

Make no more excuses so trifling and vain;

My dearest young friends—as the scriptures are plain,

Which to a young Timotheus were so well known,

They taught him to seek for that sweet, happy home,

O search you the scriptures wherein you will find,

That Jesus the Savior is gracious and kind; He's promised a kingdom and treasures unknown,

And also a crown and a sweet, happy home,

O come then young friends while your Jesus doth call,

And be now persuaded there's room for you all;

Yes, come one and all, and say not 'tis too soon

To seek for a share in that sweet, happy home,

When Moses to years of maturity came, He made a good choice and received a good name—

Forsook sinful pleasures, nor treasures would own,

That he might obtain that long sweet, happy home,

For sake of sinful pleasures and lusts of the eye,

The pride of your life, as you end may be high;

And think, dear young friends, of the cold silent tomb—

Prepare, O prepare for that sweet, happy home,

Take warning young friends, now before it's too late,

Lest you'll yet lament o'er your sad, hopeless state,

In horro, and cry in a sorrowful tone,

We've lost—we have lost that long sweet, happy home,

O think of the sentence which once will be passed,

When rebels then all in a lake will be cast

Which barreth forever; O horrible doom!

They never can have a long, sweet, happy home,

We're told that the angels of God rejoice.

When sinners repeat at the call of His voice;

Repent then young friends, while in your youthful bloom,

Resolve now to seek for that sweet, happy home,

Be faithful, young soldiers, and come along,

Confide in your Jesus, he's faithful and strong;

He is the foundation and chief Corner-Stone,

Thro' Him you may reach that long, sweet, happy home.

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The Herald of Truth.

TO OUR READERS.

Once more dear young people, I pray you give ear; Regard your King Jesus and walk in his steps. He is the Redeemer—beside him there's none.

He's purchased for you that long, sweet, happy home.

How shall you escape if you Jesus refuse, Who calls and invites you that good part to choose;

Believe and obey Him, and trust Him alone, He'll bring you to that everlasting, sweet home.

Take warning young sinner, wherever you be, Make haste now from wrath and damnation to flee,

Lest you'll yet in hell your condition bemoan,

Because you refused that long, sweet, happy home.

Once more, oh ye wretched! ye starving and poor!

Regard now that Savior who stands at the door,

Joyfully receive Him and make Him your own;

Oh yes, and beside have a sweet, happy home!

Ho all ye poor thirsty, come now and partake,

No longer refuse the provision Christ made;

Most pleasant and sweet is a sweet honey comb,

But oh, how much sweeter, a sweet, happy home!

Return, oh return to your God and be blessed,

Eternal, my friends, you may have a sweet rest;

No longer from Jesus Emanuel roam,

No longer refuse that sweet, sweet, happy home,

Escape from destruction, I warn you once again,

My friends, oh return! and your Maker above,

And then when all temporal treasures have flown,

Notwithstanding you'll have a long, sweet, happy home.

From the "Child of Home,"

THEY MAY KILL THE BODY, BUT

NOT THE SOUL.

During the great riot in New York last summer, as we learn from the ASGLO AMERICAN, a sick young man, who had been an invalid for nearly two years, was dragged from his bed by the savage mob, and beaten to death by them in sight of his agonized mother. The hatred felt by those blood-thirsty wretches, who thus took the life of a poor widow, son, arose from the simple fact that this mother and son were COLORED PEOPLE. As he was dragged away, the son said, "Mother, they may kill the body, but they can't kill the soul."

Such wickedness as these unfeeling wretches guilty of, cannot go unnoticed by Him who notices the fall even of a sparrow.

He bears the ravens' cry, and will he not hear the cry of those who love him, however lowly or despised they may be? Yes; it is possible for wicked men to kill the body, but "THEY CAN NOT TOUCH THE SOUL."

And the soul of that young man, if he loved the Lord Jesus, is safe now in that world of glory, whose light and joy is the face of the blessed Redeemer.

How much and how humbly we ought to pray that God will forgive our people for all the wrongs inflicted upon the colored race! How earnestly we ought to beseech Him to remove all wicked prejudices which exist against them, and to give to us all that spirit of unity and brotherhood which the Saviour felt and showed when here on earth.

With severe and constant toil for many weeks, I at once, threw off all care and anxiety, and yielded to repose, I slept soundly while being borne along on the back of a team of horses, more than 20 miles an hour, feeling very secure, while we drove through the sweep of the storm when in full blast, with a good fire and a team of four.

At ten o'clock we reached Bremer, Fairfield Co., O., the residence of our dear brother Daniel Bremerman. Here I alighted from the cars once more, and after a walk of a few miles I reached his house, and for the first time, we met each other face to face.

It was a happy meeting. For the space of about six months we had enjoyed an epistolatory acquaintance, but had never met, and as I approached his house, I saw him looking out from the window, with a glad expression, and bright eyes, greeting me cheerfully.

I had received and read his letters brimming with precious thoughts, glowing with love to God, and overflowing with encouraging words; now I was in sight of his home, yea, at his very door—my longing desire should now be gratified—and it was so—a pleasant greeting—a joyous meeting, only bound the sacred ties of love and friendship closer and stronger, than they had been before.

Here I soon made the acquaintance of several other dear brothers, and the few hours that remained for me to spend with these dear friends, glided away much too soon. There is in this

The next morning, the thermometer stood at 30 degrees below zero—the streets and sidewalks were drifted with snow, and the cold intense, that could remain out, for more than a few minutes at a time—the streets were almost deserted; and the railroads were all blocked up so that no trains could pass over them—several having been snowed in, only a few miles from the city, the bleak and unsheltered prairies, where one of them remained until Saturday noon before the passengers could be brought into the city, many of whom suffered considerably from the frost. So severe a storm has not been known in this vicinity for many years, though comparatively few dead bodies have been found.

On account of our long absence from home the issue of the February No. of "The Herald of Truth" has been greatly delayed.—A long list of letters also awaited our coming, many of which should have been answered promptly, but were not. We hope our readers will exercise patience towards us—a little time will enable us to put everything in order again.

We intend to commence with the March No. to publish from time to time, a list of our subscribers, as they have been entered on our books. This will be a very excellent means through which we may communicate with our readers.

With the present prospects of the success of "The Herald of Truth" we hope to be able, very soon, to increase the size of our paper and otherwise improve it.

Chicago, February 1st 1864.

MY FRIENDS.

On account of the accident we were detained several hours, until the track was again cleared so that we could pass. Slowly we went along, but steadily. I was a clear agent and was followed by a telegraph operator, who said to me, "Slowly, slowly, we are in deep water." The anguish of the mother, when she found that her two children had thus terribly died through her own neglect, cannot be described. One cry of agony went forth from her lips, and she sank into a convulsive fit, which it was difficult to recover her. And sad indeed was she.

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At the time of the great riot in New York, there is perhaps no place where a man's patience, and his better nature are so severely tried, as when, through many difficulties he has performed a long and tedious journey, and anxious to reach its end, is thus compelled to lie still for hours, with the constant hope of proceeding, and still delayed; yet amid all my difficulties and trials, I was constrained to lie still in my bed, while I can weep and complain, and a few more busy hours bring me to the time appointed for my departure.

At the depot I met a friend who accompanied me as far as Fort Wayne, Indiana, about ten o'clock the train moved off, bearing us away, for a season, from the city, the scene of so many toils, and labors, and duties, to rest awhile and the dear associations of earlier days, and meet once more the loved ones at home.

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place a congregation of about forty members—they have two places of worship, and their preaching is mostly in the English language.

It was my desire that brother Bremer would go with me on my visit to Pennsylvania, and he himself also had, for a long time an earnest wish to visit the brethren there, yet there were difficulties in the way which seemed to hinder him this privilege at this time, but after much anxious study and prayer, he felt, much to my gratification and pleasure that it was his duty to go, and on the morning of January 8th we set out from his home, and took the cars again at Bremer's for Zanesville, where we arrived too late for the train to Pittsburgh; and consequently laid over there until evening, spending the day in reading, writing, and conversation. At 8 o'clock we were again on the way, and arriving at our destination at Belliree, and with other detentions we did not reach Pittsburgh until ten o'clock on Saturday evening, at which time we had intended to be with our brethren in Lancaster Co., Pa. But it seemed that God had otherwise ordered it, and we remained, and spent the Sabbath in the city. Taking the cars again on Sunday evening, and travelling all night we reached Mount Joy, Lancaster Co., early on Monday morning, and finding there our bro. Peter Riser, we were very kindly received by him and entertained. But our present business compelled us to close this hasty sketch of our journey for the present, and in the next number we shall resume it again, and according to our ability write what we think will interest our readers.

J. F. F.

Selected for the "Herald of Truth."

THE SAVIOUR YOU NEED.

Jesus presents himself as your atoning Saviour, the Saviour who bore your sins upon the cross, and is ready to heal you with the droppings of his blood. All his works is, that you should believe in him, and choose him as the Sovereign of your heart. He offers himself as an **AXLE** Saviour; telling you that he is the God who is, and was, and is to come—the Almighty, and tell that he can uplift you from the lowest depths of your guilt. He offers himself as an **UNPRAISEABLE** Saviour; telling you, that though you be dead, he can make you alive; that though you be blind, he can make you see; that though your sins be red like crimson, he can make them as wool, and though they be as scurif, he can make them as white as snow. He offers himself as a **WILLING** Saviour; telling you that you are welcome to the fruits of his death, his ascension, and his intercession; and saying to you in words which ought to melt your soul, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me."

"This is just the Saviour you need. Do you not know it? Do you not feel it? Believe me, accept him as your Friend, and he shall give you everlasting light, and the days of your mourning shall be ended. When you are weak, he will make you strong; and when you are poor, he will make you rich: when you are hungry, he will give you to eat of the bread which cometh down from heaven; and when you are thirsty, he will give you to drink of the water of life; when you are sorrowful, he will cause you to rejoice; and when you are sick of soul, he will minister to you, and restore you to spiritual health. He will be to you "wisdom, and righteousness, and safety, and redemption." As long as you live, he will be your shield, and your ever-present help, and your considerate and sympathizing friend. When your last hour cometh, and the throes of dissolution

Children's Column.

From the "Child at Home."

"DOES MOTHER EVER PRAY?"

One evening, at the house of a neighbor, I heard her little girl, six years old, coaxing her mother to put her to bed. Mrs. K.—was engaged, and I offered to go with Nelly.

She had a nice little bed, and pretty bed-linen, and her little bureau were many very beautiful clothes that her mother had made for her. But alas! while the mother had cared for the outside, which is but the casket, I found she had neglected the precious jewel—the soul; for I was surprised to see her lie down without prayer.

I said, "Ellen, do you not pray?"

"I don't know what that is," she answered, innocently. "Do you know anything about God?" "Yes," said Ellen, "I know he is somebody that made the world; but he lives a great way from here, don't he?"

I sat down by her bedside, and told her of her God and her Saviour, but the things that most little children know so well, were all new to her, and "goodness" to her. I wish my little friends could have seen her eyes sparkle with delight when I told her of Jesus. "Oh, how good he is!" she exclaimed; "Don't you love him DEARLY?" I told her about prayer. "Will God hear little girls' pray'r?" she asked. I took my little Bible and read to her of Jesus' kindness to little children; and when she understood that he would hear, she knelt by my side, and I taught her a simple prayer.

After she returned to her bed, she lay looking very thoughtful; at length she turned to me and said, "Why did not mother tell me about this? Does she know it? Tell me, does she ever pray?" "You had better ask her, Nelly," I answered, for I hardly knew how to reply to her question.

I left her with the prayer in my heart that God would be her teacher, and that he would show her worldly mother the sin of neglecting the soul of precious child.

I have met the little girl, but once since, and then she came running eagerly to me and saying, "Please, Martha, will you tell me more about Jesus? I told father and mother and uncle James all you told me."

Little girls who read this, will you not be thankful to God if he has given you praying mothers, who do not leave to others and strangers the duty of teaching you of Jesus?

DIED.

On July 19th, 1863, in Allen County, Ohio, with dropsy of the heart, Daniel Beery, aged 63 yrs., 5 mo. and 1 day. He died, leaving no family, having never been married.

On June 27th, 1863, in the same place, George F. Beery, brother to the above, aged 55 yrs., 9 mo. and 28 days. On Sept. 5th, Elizabeth, his wife, aged 50 yrs., 4 mos. and 14 days. On May 1st, their son Christian, aged 20 yrs., 10 mos. and 3 days, leaving a widow to mourn his loss. On Sept. 8th, their son, aged 22 yrs., 7 mos. and 17 days. On July 9th, their son George, aged 20 yrs., 3 mos. and 26 days; and on Sept. 18th, their daughter Catharine, aged 18 yrs., 3 mo. and 25 days; and on Sept. 18th, their daughter Elizabeth, aged 14 yrs., 6 mo. and 19 days, all of Typhoid fever except Elizabeth, who died of the disease except one, in a period of less than six months time.

Their children, three sons and two daughters are left to mourn the loss of their parents, brothers and sisters. The four first named were members of the Mennonite Church.

Thus "Man dieth and wasteth away; yea, man giveth up the ghost, and where is he?" Job. 14: 10. "The

voice said cry, and he said what shall I cry? all flesh is grass, and all the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it; surely every man in his best state is altogether vanity." (P's. 90: 5.) "Verily every man in his best state is altogether vanity." (P's. 90: 5.) "and we all do fade in like a leaf."

These men must die and waste away, This is God's just decree; The soul soon leaves this house of clay And out there, where is he? He still exists somewhere, we know; But where we know not tell; But then we know not where most go, With others or friends to dwell. We as a leaf all fade away, To dust beneath the clothe; Then let us all without delay, Prepare to meet our God.

On December 10th, 1863, in Allen Co., Ohio, Elizabeth, widow of Peter Wealer, deceased, formerly from Rockingham Co., Virginia, in the 80th year of her age. She was buried on the 18th, on which occasion the writer delivered a funeral discourse from Rev. 14: 13. She was a faithful member of the Mennonite Church for many years, and set forth a good example, well worthy of imitation. "We hope she rests from her labors, and her works do follow her."

"Burd'd are the dead," the Spirit saith Who die in Christ, the Lord— They from their labors wrought in faith Shall rest, as their reward.

Their good works too, do follow them, Which they have wrought in love— Through tribulation great they came To their sweet rest above.

J. M. B.

On Jan. 5th, in Plumsted Township, Bucks Co., Pa., our beloved brother John Gross, aged 77 years, 1 month, and 3 days. He was buried on the 8th inst. at Deep-Run Mennonite burying ground, on which ground Bro. Isaac Oegelhoff and Samuel Goodlach presided at the service from Heb. 12: 7; and Rev. Isaac Meyer at the meeting-house from the 17th verse of the same chapter. Bro. Gross was for many years a faithful member of the Church—33 years he served as a minister of the Gospel, declaring the word of God with all faithfulness and sincerity of heart, leading a consistent, and an exemplary Christian life—charitable, benevolent—kind to all, employing the good will of all, his labor to his reward in peace.

J. F. F.

Died, very suddenly, without any previous illness, on the night of Dec. 28th, at his residence in Perry Co., Ohio, our sister Elizabeth Hunter, aged 60 years, 10 months and 14 days. She was a member of the Master church about 30 years. Although the Master came suddenly in the silent hours of the night, perhaps unexpected to her, yet we have every reason to believe that He found her in readiness, and watching—That she felt deeply concerned in regard to her eternal interest was clearly evinced by her faithful attendance at the sanctuary, and also by her godly walk and conduct.

In consideration of her speedy removal out of time into eternity, our Savio's language, as recorded by St. Mark 13th chap. 37th verse, was selected as a foundation for a funeral discourse in the German Language, and a discourse in English was delivered from Psalm 17: 15.

No watchful ye waited, the Master long came When least yo expect him, or summon you home;

Oh then be ye ready, be watchful, and pray; Think not that his coming your Lord will delay.

He surely will come, but just when, none can tell; Perhaps twill be midnight, perhaps break of day,

Perhaps twill be noon, or noon again; But this we do know, that He will come again.

Oh blessed this servant who, when He shall come, cometh not uninvited.

Is waiting, and watching for his return; The joys of that servant no language can tell, When he with the Master is suffered to dwell.

D. B.

SCRIPTURES FOR THE TIMES.—II

That by usury and unjust gain increase it his substance, he shall gather it for him that will pity the poor. Prov. 28: 8.

They that will be rich fall into temptation and a snare, and into foolish and hurtful lusts, which draw men in destruction and perdition. For the love of money is the root of all evil. Which whilst some coveted after, they were erred from the faith, and pierced themselves through with many sorrows. 1 Tim. 6: 9, 10.

MARRIED.

On January 10th in Hilltown, Bucks Co., Pa., by the Rev. Isaac Meyer, John F. Funk of Chicago, Ill., to Salmon Kratz of the former place.

The Herald of Truth.

Devoted to the Interests of the Denomination of Christians known as "The Mennonites."

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For "The Herald of Truth."

"What meanest thou O sleeper?
Arise, call upon thy God!"

John 1: 6.

The great commotion caused by the fearful noise, now raging in our land, has a similarity, and may very fitly be compared with the event of Jonah, in the great storm upon the boisterous sea, as related in the chapter of which our text is a part; for "the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt; Isa. 57: 20." "Wo to the multitude of many people, which make a noise like the noise of the sea, and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall roar like the rushing of many waters," Isa. 17; 12, 13.) "They roar, and have no mercy; their voice is like the sea; and they ride upon horses set in array as men for war against thee, O Daughter of Zion," Jer. 6: 23. "They shall hold the low and the hallow: they are cruel and will not show mercy: their voice shall roar like the sea," Jer. 50: 42. "They shall come up like many nations to come up against thee, which casteth his waves to come up," Eze. 28: 3. These are "raging waves of the sea, foaming out their own shame," Jude 13. "The sea is come upon Babylon; she is covered) with the multitude of the waves thereof," Jer. 51: 42; "and he hath sent unto me, the waters which thou wert, where the woe sitteth, are peoples, and multitudes, and nations, and tongues," Rev. 17: 15.

It is well known unto us all, how fearfully the waters of the sea of the people, or of mankind, are at the present time raging, and rushing against, and through each other with a great tumult. The Saviour said: "The sea and the waves shall roar," (Matthew Trans. Luke, 21: 25.)

The great wind, and the mighty tempest upon the sea, brought such a great fear and terror upon the mariners, that it moved every man to cry unto God for help, as the last resort. The skipper on finding donata asleep, seemed to be astonished that he could thus, in such a fearful storm, be calm, taking his rest; wherefore he earnestly called upon him in the language of our text saying: "What meanest thou O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not."

It seems that each one of these mariners had in a similar manner, called to his own particular god; for they were heathen, and had "gods many, and gods truly" true God was yet unknown to them. Therefore they were more execrable than Jonah, as he was the only one in the ship, who had a correct knowledge of the true, and living God, as it appears from the following words in which he expressed himself: "I fear the Lord, the God of Heaven, which made the sea and

the dry land;" and because he was also a transgressor in disobeying God, and fleeing from his presence, he had now the greatest reason of all, to call upon his God, for he knew that the greatest tempest had come upon them for his sake, and yet after all this he seemed to have been quite careless and unconcerned, in the midst of the greatest dangers.

Now, although Jonah was by no means justifiable in his conduct, yet let us be careful, lest we should too hastily judge him, and thereby pass sentence upon ourselves. Do we also profess to believe in the only True and Living God, who created the heavens and the earth, the sea and all things therein, both visible and invisible, and whom nothing is impossible, who has a full control over the mighty waves of the sea; yea, who can say to them "Peace be still," and there must be a great calm?" He also said, "Ruleth in the kingdom of men, and giveth it to whomsoever he will," "He removeth kings and setteth up kings," "and none can stay His hand or say unto Him, what doest thou?"

But how do we conduct ourselves at this present time, while even now the mighty billows of the sea of mankind, are so furiously rushing over our land? It seems as if little ship (the church) or ark of safety was very likely to be broken.

O worthy brethren, are we seeking the Most High for refuge, whom we profess to believe the omnipotent God? Are we earnestly calling upon Him in spirit and in truth? Are we wiser and better than Jonah was? Is there not also reason sufficient, for some one to call upon us, as did the skipper upon Jonah: "What meanest thou O sleeper? arise, call upon thy God." Or as the Saviour called upon his disciples in the garden of Gethsemane, when the waves and billows and waves of affliction commenced to rush upon them, "Sleep on now and take your rest"—or, "Why sleep ye? rise and pray, lest ye enter into temptation;" as if he meant to say to them, "Get up to sleep and rest, I, your Lord and Master, am about to fall into the hands of sinners, to be scourged, spurned, and crucified for the sins of the world? Yea, will you now sleep and rest, when I am at hand that I shall suffer the most bitter death for your sins?" (He also suffered for the sins of his disciples, for the taste death for everyone,) therefore "why sleep ye," said he, "arise and pray!"

And now dear reader, who is there among us that would dare venture to say that he did not also in causing and bringing forth this present storm or tempest over the sea of the American people? For as Jonah's sin was the cause of the great storm upon the Mediterranean sea, so undoubtably are our sins the main cause of this great whirlwind over us, and in this way have we all been more or less, the cause of this great tempest; and should we now sleep and take our rest in a time when hundreds if not thousands, of our fellow beings are perishing daily, and are carried away a wild and dark? to eternity, and many perhaps to eternal destruction? What then do we mean? How can we sleep in such a horrible raging of the sea? O! let us rise and call upon our God, lest we fall like wise ones." He says "call upon me in the time of trouble, I will deliver thee." Let us then call upon Him in this time of great need, which has come upon us, for "He is Almighty and a strong helper in a time of need."

Let us then seek refuge with him, as Christ's disciples did when he was with them in the ship on the sea, "And behold there arose a great tempest in the sea, insomuch that the ship was covered with the waves; but he was asleep and his disciples came to him, and awoke him saying, Lord save us, we perish. And he saith unto them, why are ye fearful, O ye of little faith? Then he arose and rebuked the winds and the sea; and there was a great calm."

But we must not compare Christ's sleeping, with the sleeping of Jonah; for of Christ it might well have been said, "Sleep but thy heart waketh;"—Yea, does the Lord sleep from heaven? "Why whom all things were made?" He knew well what was going on in this storm, and doubtless he himself had called it forth to prove his disciples; and then again by this manifestation of his omnipotence to strengthen their faith; and undoubtedly it was also, written for our instruction, to show us how we should conduct ourselves under similar circumstances.

Christ is yet as powerful, and as willing to help us, as he was then to help his disciples. "He cometh up from heaven and upon earth," Yea, he helps us now, and he wishes to say to the present whirlwind, and the horrible and tempestuous waves of this raging sea of humanity, "Sleep be still," and there should be a great calm. Yes, he could say to the proud and boisterous waves,

"Thus far and no farther shall ye come," and they would obey him. Why then are we yet fearful? "What meanest thou O sleeper? arise and call upon thy God," who is our mighty helper, and who has also promised us that if we "call shal receive," "and whatsoever ye shall say in my name, that will I do." There fore we must be so foolish if we have done well in us, then we can "boldly say, The Lord is my helper, and I will not fear what man shall do unto me," and "if God be for us who can be against us?" therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled through the mountains shake with the swelling thereof?

Therefore, as the peasant says, let us "trust in God at all times," "ye people pour out your heart before him: God is a refuge for us;" it is better to trust in the Lord, than to put confidence in man." Let us then be a trust in mortal men, who fades like grass, for "earth with the Lord is curs'd be the man that trusteth in man and maketh flesh his arm;" But "silly is the man that trusteth in the Lord" and whence hope do we in the Lord?

Now and where reader, who is there among us that would dare venture to say that he did not also in causing and bringing forth this present storm or tempest over the sea of the American people? For as Jonah's sin was the cause of the great storm upon the Mediterranean sea, so undoubtably are our sins the main cause of this great whirlwind over us, and in this way have we all been more or less, the cause of this great tempest; and should we now sleep and take our rest in a time when hundreds if not thousands, of our fellow beings are perishing daily, and are carried away a wild and dark? to eternity, and many perhaps to eternal destruction? What then do we mean? How can we sleep in such a horrible raging of the sea? O! let us rise and call upon our God, lest we fall like wise ones." He says "call upon me in the time of trouble, I will deliver thee." Therefore, O ye sleepers, arise, and let us call upon Him to help us, for the Lord's band is not shaken, that it cannot save, neither His ear heavy that it cannot hear. Truly our inquiries have not separated us from our God, and our sins have not hid His face that he will not hear; then all is well with us.

Therefore worthy friends my advice into all is that we confess our sins before God, with sorrowful hearts, and like the Ninevites cry mightily to Him, for "who can tell if he will turn and repent, and leave us away from His fierce anger, that we perish not."

Do we not all believe and confess that it is on account of their great wickedness, that the Lord has now permitted the sea of the American people to become so tempestuous, and that He might chastise and punish a wicked nation for their sins. This is without doubt, the reason. And if this is for our punishment, because of our sins, how can we then expect to make the sea calm unto us by practising idolatry? For what else but idolatry is it, if we put our trust in mortal man, and depart with our hearts from the living God? Therefore let us "turn to him who is smiting us," for thus saith the Lord: "If I shut up the sun that there be no rain, or if I command the locust to devour your land, or if I send pestilence among your people; and my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land."

Let us then humble ourselves before our God, and earnestly pray to him in true faith that we perish not; then will he be our land, and soon there will be a great calm upon the sea, for "the winds and the sea must obey when he cometh." Yea, let us like Moses stand in the breach, and intercede for our Nation, that the wrath of God may be also turned away; lest He should complain of us as of Israel of old when He says; "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none," Ezk. 22: 30.

Let us then like Aaron stand between the dead and the living, and bring up the incense offering; for he can tell but that the Lord will soon command that the plague as "the scourge, fervent prayer of a righteous man availth much," and the same God who preserved the three Hebrews in the burning, fiery furnace, and David in the lions den, still liveth; and "His eyes are over the righteous, and His ears open to their prayers." "He is nigh unto all that call upon Him." O then let us not neglect so great a privilege! He would have spared Sodom and Gomorrah for the sake of righteons persons, when Abraham made intercession for them; and when ten righteous persons could not be found, He nevertheless destroyed those cities until the few righteous ones had escaped out of them.

There are the righteons "salt of the earth." Was it not for Paul's sake that the Lord gave him all who sailed with him, when they made the dangerous voyage through the storm upon the boisterous sea? And though they had suffered great loss yet, notwithstanding, the Apostle was so strong in his faith that he assured them, that not a hair should fail from the head of any of them. Yea, the name of the Lord is a strong tower, the righteous runneth into it, and is safe.

Having the above such a strong Helper, let us not despair, but take courage to call upon his name. And let us swatch and pray that we be not into temptation; and lest he shant us asleep, let us not sleep as others do, but let us "swatch and be sober."

THE HERALD OF TRUTH.

But O, how do we conduct ourselves at the present time? "None that is in and none that have come up as on account of our sins?" Now, we grow impatient and murmur, and complain over the hard times, so that it might fall well be said as in the Lamentations of Jeremiah: "Wherefore doth a living man complain; a man for the punishment of his sins?" Let us search and try our ways, and turn again to the Lord. Let us lift up our heart with our hands into God in the heavens. We have transgressed and have rebelled; that hast not pardoned."

O! that we might also now be so heartily concerned for our land, and our people as the prophet was when he in a lamentable tone exclaimed: "Mine eye runneth down with rivers of water, for the destruction of the daughter of my people. Mine eye trickeleth down and weepeth not, without any intimation, till the Lord look down and behold from Heaven."

J. M. B.

For the *Herald of Truth*
LOOK TO THYSELF.

"Enter ye into the mountain, Jesus, where no man can see you; and when ye have done, come down, that your enemies may see you not." And when thou seest that I have done, then say, "I have done."

Then in the above verse, we can plainly see that for us to look to God's word and ourselves is of the utmost importance. Here, this is a fact among many in this particular. How often do we hear individuals, who are yet living out of the limits of the Church of God say, "I believe I am as good as those who profess to be Christians. They go to the sanctuary, and partake of the Lord's supper; and perform many external duties; but still they are not better than I am." Now, dear reader! if you are one of them who are continually railing others' faults, and cast your own, I would entreat you to look more to yourself and examine your own heart. If you see others doing that which is not right in the sight of God, "What is that to thee?" Should you then follow their example? No, but follow then the "Lamb of God, which taketh away the sins of the world." (John 1:29.) It is so true that there are many in this day who profess to be Christians, and are still living in their sins. Now I ask you, is this a just reason that you should remain out of the arms of safety? That because there are hypocrites in the Church you should also remain in your sins? No, let me assure you, that is not the case. You can in most cases, by your own heart, and not follow the multitude, do evil; but consider their end, and be wise. So long as you see the faults of others only, and not your own you can expect to be saved. O then do not longer watch your neighbor and those around you, and thereby neglect your own salvation. If they go on in their sins, and therefore bring you into the lake which burns with fire and brimstone, you will be at fault then? Do then follow the Saviour. If you should see a man running voluntarily into the fire, or over some steep precipice, would you follow him? No, thinks you would not. Likewise if you see others going on their downward course, to eternal ruin why not then also avoid that place of torment, which is far greater punishment than that of the body. Ya, it is a place of endless torment. "Where the worm dieth not; and the fire is not quenched." (Mark 9: 44.) I ask thee, reader, (if the reader be a Christian) if thou art willing then be eternally lost, because others will? O then examine thine own heart more closely, and without delay, secure an interest in the shed blood of the crucified Saviour. He is

telling you in his word, saying, "come unto me and I will give you rest." (Matt. 11: 28.) "Look unto me and be ye saved, all the ends of the earth, for I am God and there is none else." (Is. 45: 22.) He will give you a permanent rest; yes, he will give you an everlasting life. Perhaps you are now ready to inquire what you must do to obtain this rest. When the jailor at Philippi asked with fear and trembling the question: "What shall I do to be saved?" Paul replied, "Believe in the Lord Jesus Christ, and thou shalt be saved." (Acts, 16: 30, 31.) When then the Lord sent out his disciples, he said unto them, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16.) It is also said in another place: "He that believeth on him is not condemned; but he that believeth not is condemned already because he hath not believed on the name of the only begotten Son of God." (John 3: 18.) "God so loved the world, that he gave his only begotten Son, that whoever believeth in him should not perish, but have everlasting life." He assumed our nature, became man; and in his incarnate state, suffered and died for the sins of the whole world; and by the sacrifice of himself, saved through the merits of his atonement, and the agency of the Holy Spirit; but he has not thereby impaired man's obligation to be born again. On the contrary he has declared that our personal holiness is a necessary qualification for heaven. (Heb. 12: 14.) He has made our personal faith the condition of our restoration to the favor and image of God. (Rom. 5: 1,) being justified by faith, we have peace with God through our Lord Jesus Christ. God has also assured us that if we die in our sins, we are not to be condemned to hell. (Rom. 14: 9.) We must therefore be saved by his grace from sin in this life; and the Son of Man has not where to lay his head;" and Paul says: "Mind not high things, but condescend to men of low estate." Then why should we follow after these worldly things and forget and neglect the words of the great Jehovah: "And these words which I command thee this day shall be in thine heart."

When we see those who yield to sensual indulgence, impurity of thought, sinful, vain trifling conversation, and other sins, we are grieved; and are severe in their judgment concerning others; for faults which are perhaps more glaringly developed in themselves; condemning others for that in which, by their very conduct, they make themselves the more guilty—those whose hearts are given to seek after wealth and earthly possessions, which soon perish and are lost, which take to themselves wings and fly away—those who areavaricious, unjust, and sometimes even dishonest in their dealings with their fellow men, and not laying up for themselves in heaven where neither rust nor moth corrupt, and where they do not bring through nor steal; those who waste and are never lost because God keepeth us. Those who are unkind and unmerciful to the poor, not given to hospitality, not exercising patience and Christian endurance; who do not forgive injuries and wrongs; and who forget the promise of Christ, where he says: "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake." (Matt. 5: 11.) Who disregard the injunctions of Paul to "the kindly affectioned one to another, with brotherly love; in honor preferring one another"—to "let their love be without dissimulation," warning us that which is evil, and cleaving to that which is good"—to "live peaceably with all men"—to "overcome evil with good"; and not allowing ourselves to be overcome with evil;—fervent in spirit; serving the Lord faithfully day by day until the end of life.

O my Christian friends, how sad the thought when we consider all these things, and closely observe our own conduct, and the conduct of those around us! and then take the Bible, which is our only guide and our only rule of faith and practice, and measure our actions with its ever blessed precepts. O! how do we thus live and fall so far short of attaining to a true, a pure and a holy life, without want of space.

^a We could not conclude this article for want of space.

then what other conclusion can we come to but that, according to the language of the text, they have not in their hearts "these things which the Lord our God this day commanded us."

When we see those who under the cloak of religion and piety have given to the pleasures and enjoyments of the world, pursuing with a proud heart and an overbearing spirit, its felicities, its vanities, its honors; desiring to stand high in the estimation of men, and seeking to share with the world, the empty bubbles vainly called greatness, which none on earth can give, a permanent rest; yes, he will give you an everlasting life. Perhaps you are now ready to inquire what you must do to obtain this rest. When the jailor at Philippi asked with fear and trembling the question: "What shall I do to be saved?" Paul replied, "Believe in the Lord Jesus Christ, and thou shalt be saved." (Acts, 16: 30, 31.) When then the Lord sent out his disciples, he said unto them, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16.) It is also said in another place: "He that believeth on him is not condemned; but he that believeth not is condemned already because he hath not believed on the name of the only begotten Son of God." (John 3: 18.) "God so loved the world, that he gave his only begotten Son, that whoever believeth in him should not perish, but have everlasting life."

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When we see those who yield to sensual indulgence, impurity of thought, sinful, vain trifling conversation, and other sins, we are grieved; and are severe in their judgment concerning others; for faults which are perhaps more glaringly developed in themselves; condemning others for that in which, by their very conduct, they make themselves the more guilty—those whose hearts are given to seek after wealth and earthly possessions, which soon perish and are lost, which take to themselves wings and fly away—those who areavaricious, unjust, and sometimes even dishonest in their dealings with their fellow men, and not laying up for themselves in heaven where neither rust nor moth corrupt, and where they do not bring through nor steal; those who waste and are never lost because God keepeth us. Those who are unkind and unmerciful to the poor, not given to hospitality, not exercising patience and Christian endurance; who do not forgive injuries and wrongs; and who forget the promise of Christ, where he says: "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake." (Matt. 5: 11.) Who disregard the injunctions of Paul to "the kindly affectioned one to another, with brotherly love; in honor preferring one another"—to "let their love be without dissimulation," warning us that which is evil, and cleaving to that which is good"—to "live peaceably with all men"—to "overcome evil with good"; and not allowing ourselves to be overcome with evil;—fervent in spirit; serving the Lord faithfully day by day until the end of life.

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THE HERALD OF TRUTH.

which we cannot enter the bright city above!

Alas! Alas! we have disobeyed our God, who has been very kind to us, who gave His only begotten son to suffer and die for us—to work out a great salvation for us; yea, we have failed to follow His instructions, given to the ancient Jews, amid terrible display of His power from Mount Sinai, and to us from the Bible: "And these words which I command thee this day shall be in thine heart."

Again, my Christian friends why is it that in most places there are so few young people connected with the church? This is a question which should awaken in our hearts feelings of the deepest interest. Upon this depends the maintenance of the church in future generations. If we teach our children the love of God, and their duty to the church and to themselves, in their early days, they will grow up and sustain the worship of God in its purity, they will grow up to be good and pious men and women; then shall we have no fear for the religion and the morals of the people, the integrity of mankind, the extenstion of Christianity and the growth of the church; but if we neglect this very important duty, our children will grow up in sin, and follow vice and corruption. I disengaged all that is good and holy; and *plus Ans!* for religion, morality, and the integrity of man, Christianity and the church.

The history of the Jewish nation abundantly shows that whenever the people forgot God and His laws, they became corrupt, the glory of the nation departed and her prosperity declined; and the histories of other nations attest the same fact. While virtue, morality and religion are the cherished hopes of any people, God will bless them. When they forget and neglect those, God's favor will be withdrawn from them, and Woe to an ungodly people! "Wo! to the wicked." (Is. 3: 11.)

This is he no though more painful, no reflection more sad than to see our children, the rising generation, those who in a few years, when our day is over and we have passed away, are to occupy our places, fill our positions and sustain our institutions, carry forward the works we have commenced, and uphold the worship of our God, and in their turn transfer the religion which our fathers have left to us and to them, in all its purity, to their posterity—I repeat, there can be no thought more painful, more reflected, more sad, than when we see that our children, who are all our future hopes for this world, forgetting the commandments and the statutes of God, the pious instructions of their parents, the pure and holy example of their fathers, and leaving away into paths of sin and wickedness.

And yet painful is as such a scene, how very often we see even the children of faithful, pious parents, making rapid strides towards the great whirlpool of human degradation and eternal ruin. There are also a great many parents who show signs of doing their duty, but their children are bad. A great many parents, too, fail in their duty, and this is one great reason why, so many times the children of good Christian parents become so corrupt, as in the case of Eli, (1 Sam. chap. 2, and 3.) and many others whom I might mention. Oh! how his heart must have been weighed down with sadness and with sorrow as he, in his old age heard of his sons', corruption, their sin, their degradation of the Temple and all the high ordinances of God; and as the "man of God" declared to him the judgment which God determined to bring upon his house because he had not restrained his sons from pursuing their evil ways.

How different was it with little

death overshadows us and no returning light greets our souls again until the morning of the resurrection, when all beam upon us. If the lifework then remains undone, and our souls are unprepared, we will remain undone, and be unprepared forever. O! therefore let us be careful that we heed the Saviour's admonition to "walk while we have the light, lest darkness come upon us." (John 12: 35.)

The Herald of Truth.

CORRECTION.

In our notice of deaths in the last No., the name of Elizabeth, widow of Peter Weller was incorrect. It should have been, Elizabeth, widow of Peter Weaver. We regret that such an error occurred. We hope our readers will excuse us.

POSTAGE.

The postage on "The Herald of Truth," will be 12 cents per year for each copy, or one package to one address the postage will be at the rate of one cent for every four ounces.

TO OUR CONTRIBUTORS.

We have before us a number of contributions to "The Herald of Truth," which for want of space were crowded out of the present issue. They will appear in our next.

THE HISTORY OF THE JEWISH NATION.

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The exceeding joy and pleasure it afforded me to return again to my family, and finding them all in health and prosperity, was such as is known to the mind of man; and I felt highly rewarded for all the sorrow and tears which cost me at parting.

Before I close this article, I would merely say that I enjoyed myself exceedingly well. In all the meetings, (numbering 18) which it was my happiness to attend, the best of order was observed, and the strictest attention given. On behalf of my brethren and sisters I must say, (not that I would give honor to whom honor is not due) that I feel in my heart the love and friendship of all, and I felt highly rewarded for all the sorrow and tears which cost me at parting.

On Wednesday morning we (now four in number) left Mount Joy, at 2 o'clock on Tuesday morning, and in less than 22 hours I was in Zanesville, Ohio, within 30 miles of home; and by Wednesday noon I was at Bremen again.

The exceeding joy and pleasure it afforded me to return again to my family, and finding them all in health and prosperity, was such as is known to the mind of man; and I felt highly rewarded for all the sorrow and tears which cost me at parting.

Here we made our way over the mountains, and the distance was so great that we might be too late for the train, which then is made to meet our brethren in time for the next day's appointment; and consequently could not little more than that Philadelphia was a very large and beautiful city.

In a short time we were again on our way. Some distance north east of the city we passed through the vicinity of Germantown. In this place the first Mennonite church in the United States was established in the year 1700, by a number of families who emigrated from Holland. America and settled there, under the kind and generous government of William Penn who founded an asylum of peace, and rest from the cruel persecutions which had so long followed them in Europe. An old meeting-house still remains in the place, but the humble and unassuming people who once worshipped there have passed away.

We arrived at Whitehall about 6 o'clock and were met at the depot by brother Henry Weller who conveyed us to his house, where also other brethren from the neighborhood had assembled to bid us welcome.

Here we learned that a number of

meetings had been appointed, occupying even, longer time than we had intended to spend in these counties. We however consented to comply with the wishes of our brethren and remain to fill the appointments that had been announced.

The first appointment on Thursday was at the Plain meeting house. On Friday at Line Lexington, on account of a blind brother being present here, we selected as our text, Mark 10: 46—56. In the evening we also had meeting, and preached in the English language at the Hilltown G.R. church. On Saturday we had meeting at Doylestown. Here I was made to rejoice by meeting brother Jacob Kratz from Ohio, the first person of my acquaintance, whom I met since I had left that State. On Sunday forenoon at Deep Run, where the large house was filled to overflowing, and we were greatly entertained by the excellent preaching in the stream meeting house. On Monday at Perquosa. Here we took our leave of brother Funk. He could accompany Mount Joy, Lancaster Co., on Monday morning about 4 o'clock, where we were very hospitably entertained by brother Peter Risser, residing in the town.

The brethren and sisters of this place and the surrounding country gave us the evidence to believe that they had passed "from death unto life." (John 5: 24) through the love and kindness which they manifested in their conduct towards us as to each other. All will remember them for the labors of their hands. He always does, even though it be giving "of cup of cold water, in the name of a disciple." (Matthew 10: 42.) We spent two days here, very pleasantly and we trust profitably. We had meeting at Grubb's meeting house on Tuesday forenoon preaching in the German language, and in the evening in Mount Joy, in the English language. The brethren earnestly desired us to "tarry longer" but we were necessarily compelled to take our leave of them again this time, because we knew that appointments had been made, and the brethren of Mount Montgomery were expecting us, and we returned them on Thursday. We rejoiced in their hearts when we were told that the brethren, Peter Risser and Gabriel Bear intended to accompany us on our journey.

Before I close this article, I would merely say that I enjoyed myself exceedingly well. In all the meetings, (numbering 18) which it was my happiness to attend, the best of order was observed, and the strictest attention given. On behalf of my brethren and sisters I must say, (not that I would give honor to whom honor is not due) that I feel in my heart the love and friendship of all, and I felt highly rewarded for all the sorrow and tears which cost me at parting.

Daniel Brewster, Jr.
Bremen, O. Feb 17th 1864.

I remarked in my last, that in the present number I would resume the sketch of my journey with brother Brewster to Pennsylvania. This however has been well done by him in the foregoing letter that I have little more to add.

It afforded me much pleasure in my intercourse with the brethren, to notice the warm Christian devotion, and the deep interest in religious matters which was manifested in almost every place. I was much encouraged by the strong faith, the earnest confidence, and the blessed hopes, which I found implanted in the hearts of many good, Christian brethren and sisters with whom it was my privilege to meet. And this is always well to Christ. And when you should say to make yourselves worthy of the name they bear—ever try so live that they may always be known as the followers of Jesus,

THE HERALD OF TRUTH.

80, (Exod. 15,) and hence the **PASCHAL**, that is, the **LAMB** is called the **LORD'S PASCHA**, that is, the **LAMB**. (Exod. 12.) The sign for the reality, for the **LAMB** was not the **PASSOVER** (leap-over) although so called, but it only typified the **PASSOVER**, as said. So in the Eucharist, the **BREAD** is called the **BODY**, and the **WINE** the **BLOOD** of the **Lord**. (Mark 16; Luke 24; Acts 1; Rom. 8; Eph. 4; 2 Pet. 3.) I say the sign is put for the **REALITY**, the thing signified or typified, not that it actually represents the **real flesh** and **blood** of **Christ**; for with that he ascended in heaven, and sitteth at the right hand of his father, immortal and unchangeable, in eternal **mercy** and **glory**; but it is a memorial and type that Jesus Christ the Son of **God** has redeemed us from the power of the devil, from the dominion of hell and eternal death, by offering up an **immaculate sacrifice**—his **innocent flesh** and **blood**, and has triumphantly led us into the kingdom of his **grace**. (Heb. 10.) In he himself says; (Luke 22.) This do in remembrance of me.

In the second place, it is to be observed, that there is greater evidence of love than that our sufferings death for another, as Christ says; **Greater love hath no man than this, that a man lay down his life for his friends**. How this holy sign is only a memorial of the Lord's death, and since death is the greatest evidence of love, we are therefore reminded, when we are at the Lord's table to eat his bread and to drink his cup, that we not only show forth and remember his death, but also all the glorious fruits of divine love, manifested towards us in Christ; namely, that God in the beginning made man after his image—placed him in Paradise, and made all creatures subject to him, (Gen. 1, 2.)

And when he was beguiled of the serpent, he was comforted with the promise of a coming Conqueror and Saviour, Jesus Christ. That God sent Moses and the prophets, who sedulously practised the law, and directed to the promised Christ and his kingdom. That Christ Jesus, according to the promise of the Scriptures, finally appeared in this world—a man born of the virgin Mary. (Matt. 1, 20; Luke 1; John 1, 12.) Thus in much misery, affliction and labor, he preached the word of **Jesus**—the lost sheep, and brought them to their true Shepherd. (Matt. 18; Luke 15.) Who has paedoland reconciled before the Father, through his painful death and precious blood, (Eph. 2; Col. 1, 22,) as himself says; **For God so loved the world that he gave his only begotten Son, that who soever believeth in him shall not perish but have everlasting life**, (John 3.)

On the great, wonderful, mysterious and incomprehensible love of God, God did not send into this unfriendly world an angel, a patriarch, or a prophet; but his eternal **ALMIGHTY WORD**, his **ETERNAL WISDOM**, the brightness of his glory, in the form of sinful flesh, (Rom. 8,) and made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. (2 Cor. 5, 21.)

My good reader, you understand this as if Christ had been a sinner. Far from it. The scriptures accuse him of all sin. He was the spotless lamb. He knew not sin, neither was guile found in his mouth. But Paul calls him **sins**, according to the Hebrew manner of expression; that is an offering for **sins** as the prophet says. He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes were we healed. (Isa. 53.)

Beloved we are those who believe with their whole hearts in this glorious love of God, this abundant, great blessing of grace in Christ hateful, not malitious, not obstinate or

Jesus, manifested toward us, they are more and more renewed through such a faith; their hearts are filled with joy and exultation; they will break forth with joyful heart, in all manner of thanksgiving—they praise and commend God with all their heart, because they know, and believe with joyful heart, in the spirit; that the **body** loved us so, that **He gave us poor, wretched men, his own, and Eternal Son**, with a gift and eternal ransom as Paul says: **The kindness and love of God our Saviour toward man appeared, not by works of righteousness, which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour**: That being justified by his grace, we should be made heirs according to the hope of eternal life. (Tit. 3.)

Here it is proper to observe: How the righteous died for the unrighteous; when we were sinners and enemies (Rom. 5.) How the spotless lamb was given for us, in the fire of affliction suffered upon the cross, and was offered an eternal propitiation for our sins. He, the Creator of all things was bruised for our sakes, (Ex. 12; Heb. 1; John 1; Col. 1; Ps. 45.) And he the most High, who was above all the children of men, &c., because as the most unworthy, and was counted with evil doers, (Isa. 53.) The innocent bore the sins of the whole world, and blotted out all our transgression, by the price of his crimson blood; the scriptures say, **I restored**, that every one was wounded with death, and there was none to redeem him, and there was none to redeem death, and there was none to redeem sin, [Heb. 2.] and that you had all gone astray, like erring sheep, and there was none who cared for you. That you were a prey to devouring wolves, and there was none to ransom you. (Isa. 53; Exod. 34; Matt. 18; Luke 15.) Those who were wounded with death, and there was none to redeem you, let them learn from heaven, and become a poor weak and dying man, in all things like unto you, sin excepted. (John 1; Heb. 4.) In my great love I zealously sought you, and I found you helpless, loathsome and miserable, yea, dead, [Exod. 16.] the services of my love I have so cordially manifested toward you; your sores I bound up; your blood I wiped off; I poured wine and oil into your putrid wounds, [Luke 10.] set you free from the jaws of the bears and lions of the pit; I laid you upon my shoulders, and led you into the tabernacles of peace. (2 Kings 17; Ezra 9; Matt. 16.) I comforted, I consoled, I compassion on you in misery; I fulfilled the law for you; [Matt. 5; Rom. 8.] your sins I took away; I proclaimed to you the peace, the grace and favor of my Father; I made known to you his good will; I pointed out the way of truth; and I have powerfully testified to you by my unheard-of signs and great miracles, that I am the true Messiah, the promised Prince and Saviour. (John 1; 1 Pet. 2; Gen. 49; Job. 17; John 3.)

Beloved, children, so long I have been with you, taught my Father's word, administered, reproved and comforted you; but now my hour is at hand; this night I shall be betrayed. All what the prophet said of me, has come to an end. [Matt. 26; Luke 22.] But since I can serve you no longer, with my doctrine and life, I will, at last, sever you with my painful sufferings. (John 10.)

And this is what John says: **Let us love him for his first love in you** (John 4.) For nature teaches us to love those, who love us. And this is the first fruit of the holy sacrament, if rightly celebrated.

In the third place, we have to observe: That Christian love, love and peace are presented to us, and are promised of them, by the Lord's Supper; after which all true Christians will have to strive with all their heart, for we being many, (say Paul) are one bread, and one body: For we are all parts of that one bread.

Like an natural bread is made of many grains, but still it needed together; so is the body of Christ; for all sin, the church of Christ made up of many true believers, broken in their hearts, by the hammer of divine word, and are baptized by the Holy Ghost, and with the fire of pure love, into one body. (1 Cor. 12.) And as the natural body is in harmony and peace with all its members, and as each member discharges its duty to promote the good of the whole body thus it also becomes the true and living members of the body of Christ, to be the instruments of his salvation, and the sword of the Spirit. (Eph. 6; 1 Thess. 5, 1.) They must be led by the spirit of God, to become the sons of God; and strive with all their powers, that they may be

likeminded with Christ Jesus. (Phil. 2; Rom. 8.) When he instituted and celebrated it with his beloved disciples, he said: **With desire I have desired to eat this passover with you before I suffer**. And then he took the cup and gave thanks and said: **This is my body which is given for you. Likewise also the wine. This is the cup of the New Testament in my blood, &c.** This do in remembrance of me. [Matt. 22; Mark 14; Luke 22; 1 Cor. 11.] As if he had said, Behold, I have a gift and eternal ransom as Paul says: **The kindness and love of God our Saviour toward man appeared, not by works of righteousness, which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour**: That being forgiven you, so do I forgive you. And above all, that put on charity, which is the bond of perfectness; and let it be part of God rule in your hearts, to which also ye are called into one body, and be thankful. (Col. 3.)

And again; as in the natural body, the more honorable members, such as the eye, the ear, the mouth, do not prescribe the less honorable, and they also do not envy the more honorable; but every member in its place is peaceable, and contributes to the good of the whole body, whether it is honorable or feeble; and thus in the church of the Lord, God gave, says Paul, apostles, some prophets, some evangelists, some teachers. Let everyone be content with what he has, for it is all the grace of God. Let every one attend to his duty, to the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till all come in the unity of faith, and the knowledge of the Son of God into a perfect man, unto the measure of the stature of the fullness of Christ. (Eph. 4.)

This is also set forth in the holy supper; but how the world, calling for the Christians, living in sin, is shown by the first and actions.

In the fourth place, we have to observe: That the holy supper is the sacrament of the body and blood of Christ; as Paul says: **The cup of blessing which we bless, is it not the communion of the blood of Christ?** (Eph. 10.)

Since then it is a communion, as said, I would fraternally exhort all of you; that you would earnestly examine yourselves, whether you have been made partakers of Christ. (1 Cor. 10, 23.)

Whether you are free of flesh, and bone of bones? (Eph. 5.) Whether you are accounted as sheep, for which we bless; is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? (1 Cor. 10.)

Beloved reader, I bear witness to the truth in Christ, and be it; to tell you that the holy supper of Christ is not to be dispensed by a deceiver, nor to be received by an impudent and obstinate sinner. Nor does it require such a person to be the real body and soul of the Lord, and celebrate it with such uncleanness, pride, covetousness, and vainglory; nor to be idolatry!!

Beloved reader, I bear witness to the truth in Christ, and be it; to tell you that the holy supper of Christ is not to be dispensed by an impudent and obstinate sinner. Nor does it require such a person to be the real body and soul of the Lord, and celebrate it with such uncleanness, pride, covetousness, and vainglory; nor to be idolatry!!

Beloved reader, take notice of the word of the Lord and the institution. For where this holy supper is celebrated with such faith, love, devotion, peace, harmony, and so much cordiality, there Jesus Christ is present with his grace, Spirit, and promise; and with the merit of his sufferings, misery, flesh, blood, cross and death; as he himself says: **Where two or three are gathered together in my name, there**

the heart and mind of the believers; pervades, comforts, anoints, and enlivens them; makes them joyful and happy in God. For this is the true nature and power of the Lord's word, if it be rightly preached, and of his holy sacraments, if rightly used.

It is, therefore, high time, to take heed to the word of the Lord. For all who are earthly and sensually minded, are not born of God, and his word, love, and charity, are not to be obtained except to the Lord's word; love, and charity, are not to be given for, and are compelled to Christ, walk in the ways of the Lord, and death of Christ, a consolation of the impotent, a seducing hypocrisy, and open blasphemy and idolatry. As, alas! we know and see

knight nor nobleman. Yea, as long as they err in doctrine and faith, and offend in their lives sensual and blamable, they are by no means to be allowed to commune with the pious and penitent, to appear at the holy supper; for they are not in Christ, and cannot remain with out Christ; sincere repent and are compelled to Christ, walk in the ways of the Lord, and be of one spirit and one faith with Christ, and his church. For the Lord's supper is a communion of the flesh and blood of Christ, which is not to be given to the ungodly and obnoxious as a pledge of reconciliation, but to the sincere, penitent, Christian believers.

If any one has a good appearance before men, and is inwardly proud, avaricious, sensual and without the Spirit of God, he is not judged of the church, but of the Lord himself, the searcher and judge of one's hearts, and the scripture says. (1 Pet. 3; 14; John 17; Rom. 8; Rev. 2.) We do, therefore, admonish all those who would go to the Lord's table; to examine themselves before they approach; for all who eat unworthy of this bread, and drink of this wine, eat and drink damnation to themselves. (1 Cor. 13.)

We do, therefore, admonish all those desiring to celebrate this supper, that they may rightly learn to know what the true supper is,—what it signifies; to whom it is to be used, and who are to celebrate it. And then also to examine themselves well, as Paul teaches, before they eat of this bread and drink of this cup; that they do not comfort themselves with the words sign, and emblem of the Lord, which must be among all true Christians, according to the scripture signs; for they who know not, Christ, doctrine and example of Christ; for Paul says: **For we being many are one bread; and one body, &c.** (1 Cor. 10.)

In the third place, we are admonished to righteously, thanksgiving, peace and joy in the Holy Ghost, to a pious and unblameable life. For it is the union of the blood and body of Christ, of which no one is a stranger, nor can be, unless he be born of God, dead unto sin, an ungodly, peccable, carnal member of the body of Christ; flesh of his flesh, and bone of his bone. (Eph. 5.)

Oh! delightful assembly and Christian banquet; where there is no excess of eating and drinking, nor the ungodly frivolity of piping and drumming is heard; but there the troubled consciences are satisfied with the heavenly Messiah, the promised Prince and Saviour; who have no part at the Lord's table, the bread of the divine word, and with the wine of the Holy Ghost, joyful souls, singing and making melody in their hearts to the Lord.

Awaken, O you who sit in darkness and walk in the region and shadow of death. Awake, and say, and observe that the supper which you have, to the present, is not the supper of Christ, but of antichrist; not the table of the Lord; but the table of the devil. For it is generally dispensed only by open deceivers, and worshippers of idols; and received by a people that is yet quite dissolute, sensual, disbelievers, of the word of God and obstinate thereto. And moreover, that believe it to be the real body and soul of the Lord, and celebrate it with such uncleanness, pride, covetousness, and vainglory; nor to be idolatry!!

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All who boast of the Lord's Spirit, name, covenant, word, knowledge, mercies, grace, blood and flesh, and the fruits of the spirit, are poor mortals, see Adam, and food for worms, and a witted flower, year, dust, and earth, whether they are emperor, king, prince, or learned, &c., and sit down at the Lord's table with a pure heart; eat and drink damnation to themselves.

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Children's Column.

DEAR CHILDREN.—It is several months since I first wrote you and promised to write again. But many weary days of toil and labor have intervened, and my promise was delayed until now. It was then winter. Everything slept in the ice-bound arms of the Frost King. It is Spring-time now. The Frost King is gone. The ice has melted away, and everything in nature is already returning to a new life. Beauty abounds on every side. The gleaming sunlight falls gently down, and its softening rays bid grass, and herbs, and flower, and tree, lift their heads, as though they were rising from the sleep of death into newness of life. Our own hearts also, beat more freely and lighter, as once more we go forth to our labor, in the fields, in the forests, or elsewhere. Even the cattle of the fields rejoice and the birds of the air return again from their winter homes in the sunny South, to sing a new song of love and joy for us.

(Ragged Homes)

WOE UNTO THE WICKED!

BY DANIEL BRENNEMAN.

If I be wicked unto me.

Job, 10: 18.

I must not wicked be,
Nor spurn my Master's will;
For in his blessed word I see
With such it shall be ill.

Isaiah, 38: 11.

The wicked shall be turned
Unpardoned into Hell;
As in God's Holy Word I've learned,
Forever there to dwell.

Psalms, 91: 17.

They find no peace on earth;
But like the troubled sea,
Whose waters cast up mire and dirt
They cannot quiet be.

Isaiah, 57: 20.

Then woe be unto me,
If I, deprived of case,
With the rich man, must tortured be,
While others rest in peace!

Luke, 16: 23.

Woel woel be unto me,
If I a course pursue
Which leads to death and misery,
As in God's Word we view.

Romans, 6: 21; 11.

Thrice woe be unto me,
If God I disobey:
My God with me will angry be;
Yes, angry every day.

Psalms, 7: 11.

Oh! I should righteous be
In every thing I do:
I know that woe that be well with me;
The Bible tells me so.

Isaiah, 3: 10.

LIFE AND DEATH.

What is life, father? "A battle child, When the strongest arm may fail, Where the wanest eye may be lagged, And the weakest heart may quail; Where the foot are gathered on every hand,

And rest not day nor night; And the little ones must stand In the thickest of the fight."

What is death, father?"The rest my child, When the toil and the strife is o'er, The angel of God, who calm and mild, Says we need fight no more?

Who, driving away the demon band, Bids the din of battle cease,

Takes sword and shield from our failing hand, And proclaims eternal peace."

"Let me die, father!"—I tremble and fear to fall in this terrible strife."

The fight must be one for heaven, dear, in the battlefield of life, What though thy foes be strong and tried!

He loveth the weak and small; The angels of heaven are on thy side, And God is over all."

J. F. F.

Not I, but Christ.

It is not necessary to have entire confidence in ourselves before we begin an important work through which we hope to influence others; but the poor mind, conscious of innumerable weaknesses and defects, must stay itself somewhere; it can-

THE HERALD OF TRUTH.

LETTERS RECEIVED.

Jacob Y. Schantz; David Sher; Christian Baum; John M. Brennenman; Jacob Lehman; Emanuel M. Sylar; John Christo- pher. It is correct. Martin Hershey, your paper has been sent to Manheim, it will hereafter be sent to Sporting Hill; Jacob Bowman; Christian Hostetter.

SUBSCRIPTION-LIST.

	Eng.	No. 12	18
Michael Meyers, Bedell, Pa.	Eng.	"	1 00
John Schatz, Kunkelsburg, O.	Ger.	"	1 00
David Schatz, Pottsville, C. W.	Eng.	"	1 00
Henry Oresman, Berlin, C. W.	Eng.	"	1 00
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F. Lehman, Clarence Centre, N. Y.	Eng.	"	1 00
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Samuel Sterk, Delphos, O. Ger. (P. b. before)	Eng.	"	1 00
Samuel Ferguson, Goshen, Ind.	Ger.	To No. 12	1 00
David Johnson, Smithfield, Pa.	E & O.	"	1 00
Squire Shantz, " "	Eng.	"	1 00
John D. Shantz, " "	Eng.	"	1 00
Joseph Wright, " "	Eng.	"	1 00
Emmanuel M. Sylar, " "	Eng.	"	1 00

DIED.

In Hilltown, Bucks Co., Pa., on Feb. 22nd, Joseph Tyson, aged 65 years, 10 mos. and 16 days. He was buried on the 25th, at Deep Run, burying ground on which occasion bros. I. Gross and L. Moyer preached from Isaiah 26: 16. His disease was consumption, which he bore with patience and in faith. He was a faithful brother in the faith.

In the same place, on Feb. 28th, Catharine, daughter of Aaron and Maria Anna Holzman, aged 7 years, 6 mos. and 8 days. Her disease was inflammation of the stomach. On this occasion bros. Samuel Gottschalk and L. Moyer preached from the Gospel according to St. John, 16: 22. I. M.

On Feb. 22nd, in Elkhart Co., Ind., aged 3 yrs., 10 mos., and 8 days. Funeral sermon preached by bro. Daniel Brundage from Peter 1: 24, 25.

On March 4th, William Henry, aged 1 year and 20 days. Funeral sermon preached in the English language by brother Daniel Brennenman, from Matt. 18: 3.

On March 10th, Almyra, aged 13 yrs., 3 mos. and 8 days. Funeral sermon preached by bro. Daniel Brundage, in English and German, from John 5: 25-30.

All of scarlet fever, and all children of John and Mary Yoder. As will be seen, they died within a space of three weeks and were buried, one on each of three consecutive sabbaths. Out of a family of nine children, two of whom Isaiah and Samuel, died in Jan. 1857, and one, Abba, Sept. 9th 1862; are thus left, three daughters to comfort and cheer the hearts of the afflicted and bereaved parents. The hand of the

Lord sometimes seems to fall heavily upon his children; but "whom the Lord loveth he chasteneth." Heb. 12: 6.

And with the afflicted Job we also are able to say: "The Lord gave, the Lord hath taken away, blessed be the name of the Lord." Job 1: 21. C. S.

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The Herald of Truth.

Devoted to the interests of the Denomination of Christians known as "The Mennonites."

Vol. 1.

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No. 5.

The Herald of Truth.

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JOHN F. FUNK,

BOX, 850, CHICAGO, ILLINOIS.

CHARLES HESS, Printer, 93 Randolph St., Chicago.

"All Things are Possible to Him that Believeth."

Mark 9: 23

Gracious Saviour, can it be

There awaits a crown for me,

Set with glories divinely bright,

Sparkling each with heavenly light?

Can it be, a harp of gold

Glistening bright, my hands shall hold?

That my voice shall join the song

Chanted by the blood-washed throng?

Can it be, in glorious dress,

Purchased by thy righteousness,

I shall dwell with them on high,

Never more to sin, nor die!

Though the "chief of sinners," Lord,

Since within thy holy word

Thou hast promised thus to bless,

Faith must sweetly whisper, Yes.

(For the "Herald of the Truth.")

BE YE ALL OF ONE MIND.

1 Peter 2: 2.

BY JOHN M. BRENNEMAN.

—

Dear Brethren and Sisters in the Lord:

A brotherly and sincere salutation

of love, I wish you all, that which I

also wish for myself, namely: The

grace of God, his rich blessing and

spiritual also the cooperating influ-

ence of the Holy Spirit, comforting life

giving and guiding unto all truth,

through our crucified Redeemer and

Saviour, Jesus Christ. Amen.

—

As we all know, it is an inward affec-

tion, but dislikes itself, or makes us

selfish through words, works and

actions, whether it be good or evil,

or impure, or for the unbelieving

nothing is pure; "but even their mind

and conscience is defiled;"—"they mind earthly things,"—"and the God of this world hath blinded their minds." There are also men of "corpulent minds,"—"whose minds are blinded,"—"they are carnally minded, whilst is dead." But it is otherwise with the new birth, for through the new birth their minds are renewed;—"but ye also have the mind of Christ, and ye at once time shall be sharp between them that they depart ed unadvised from the truth." These holy men of God must therefore have been very unlike minded. Paul with

stated Peter to the face at Antioch, and reproved him publicly for dissimulation. Hence also they cannot have been of the same mind, notwithstanding they were great and celebrated apostles.

That the disciples in the times of the

apostles were frequently of unlike minds

is clearly evident from the epistles of

Paul throughout, since he exhorted the

believers so many times "to be of one

mind"; because no doubt there would great reason for it, had not the

world been so full of contention and

disunity among them.

Finally brethren, let us be of good

humor, so humble,—"Finally

brethren, fare well." Be of good

humor, be of one mind, live in peace;

and the God of love and peace shall be with you!"(2 Cor. 13: 11-12) Also Peter in our texts says: "Be ye all of one mind."

Now then if it was already, so ne-

cessary, in the days of the apostle,

when the Holy Ghost was so abund-

antly poured out upon the believers,*

to exhort them to be of the same mind;

how much more necessary is it now in

these sorrowful times, in which the de-

ception t) is so great, that we urgently

exhort one another, together, for we al-

most clearly see the evil that

has been produced by this disunity

and difference of opinion,

among the people in our land; so that we might well have great reason to consider the words of our Saviour where he says: Every kingdom, city or house di- vided against itself shall not stand; (Matt. 12: 25.) and what else, but divided Christianity, or the professors of Christianity, and separated them in so many parts?

If we look back to the time of the reformation, we find that there were at

*) Or the faithful. (Trans.) Verbally, misleading. (Trans.)

†) Difference of thought, or differ- ent views. (Trans.)

It is a well known fact that in the natural world, every thing that is born, is like, and resembles in kind, nature and character, that which bore it; so also those who are born of God through

the mind of Christ or the renewed

mind, through the new birth; whether it

is something grossly or only human.

It is a well known fact that in the na-

tural world, every thing that is born

is, because every one of them said:

"I am of Paul; and I of Apollos; and

I of Cephas; and I of Christ," (of

nothing less than being of one mind.)

THE HERALD OF TRUTH.

that time not only Lutherans, Calvinists, Zwinglians, besides different others, but also Mennonites; and these last named, were soon again divided into two divisions, distinguished as the Strict and the Mild Mennonites, according to how many divisions you may now divide I will not undertake to say, but that the professed and the principles of Mennonites, they in a great measure rejected.

And now dear brethren, how is it among us who are still called, the "Old Mennonites" or desire to be such? (although we well know that the mere name "Mennonite" will benefit us nothing, and that it would be vain for us to "glory in men.") Have we not also reason to let the precious exhortation of the apostle in view: "Be ye all of one mind, singleness of heart: Is it not sad that in many of our views we are entirely unlike minded? Can it then be possible that we all are led by the Holy Spirit of God?" Might not the words of the apostle already referred to: "Be of the same mind one toward another; mind not high things, but condescend to men of low estate," be very justly enjoined upon many of us? Where can a single church be found among us, that is in all points, entirely and perfectly, of the same mind? Or where is there a single church to be found among the many Christian denominations, which is wholly in all things of the same mind? and whence is it so?

Should some enquire, what might be the out that the children of God who are born and led of the same spirit, ya, through the same spirit are baptized into one body, and all members of one body, and spiritually minded; ya, having the mind of Christ, and yet, still, are so unlike minded? I would answer and say, that according to my humble opinion, it is first: Because, since the body of Christ consists of many members, whose all are exercised, as are those who are also "babes in Christ." [1 Cor. 3:1] Yea, there are yet very weak in fact, others are stronger, and more experienced in spiritual things. Some who for the time ought to be teachers, have need that one should teach them again, which be the first principles of the oracles of God; and are become such as have need of milk: [1 Cor. 3:1-2] "for every one that drinketh milk is unskilful in the word of righteousness; for he is a babe." Ver. 13. Hence it is manifest that the skillful [inexperienced] cannot understand or comprehend spiritual and godly things to any extent or depth than those that are more experienced; and so they are well distinguished from evil as those whose minds are already more exercised.

For "strong meat," says the apostle, "belongeth to them that are of full age even those who by reason of use have their senses exercised to discern both good and evil." Ver. 14. Thus the mind must be exercised by practice. It is also clear and evident that some are more exercised in their minds than others; for no man is one accustomed to anything the more expert the better exercised he becomes therein. And then arises, in part, the unlikemindedness among the children of God.

Again, the gifts of the Spirit are also bestowed in different measures; for "there are diversities of gifts but the same Spirit." (1 Cor. 12:4) That we and the selfsame Spirit divine to every one severally as he wills" ver. 11. Some, also, are extremely striving against sin." (Heb. 12: 14) Others again, on the other hand are often in, and weary, because they have lost their first love, (Rev. 2: 4) So that needfully they should do their "first works" again; Others also, who when they would do good, evil is pre-

sent with them, Rom. 7: 21. "To will that is present with them, but how to perform that which is good is willing, but the flesh is weak." Matt. 26: 39. "the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that they cannot do the things that they would," (Gal. 5: 17) and the stronger ones, that are yet also encompassed with the infirmities of the flesh, perhaps oftentimes will not receive him that is weak in the faith, nor bear their infirmities, because they, perhaps seek too much their own pleasure. Neither is it right all equally strong. One that is strong in the faith believeth "that he may eat all things"; but he is not for, unto the things that all things are pure!" (Pet. 1: 16) and "nothing to be refused if it be received with thanksgiving." [1 Tim. 5: 2] but rather then give offence to his brother he should not eat it. 1 Cor. 8: 13. "Another who is weak [in the faith] eateth herbs." He eateth only such herbs, or productions of the earth as are fit or eatable, because he believes that to eat this or that meat would be sinful. Hence from this difference in faith [weak and strong] arise unlike views, and unlike dispositions, [or thoughts] "so that one esteemeth one day above another; another esteemeth every day alike."

A third reason that professors are often so unlike minded, is [as already intimated] that there are always such among them who have "left their first loves" towards God and the church; and where love has once grown cold, there follows slothfulness, a weariness, an indifference, and then also there is with such, no fervency [or earnestness] in the worship of God, they begin or belong to us "messengers of Satan" which so to say "buffet us" that they may be kept humble. [2 Cor. 12: 7] Yea they often create great trouble and confusion in the church by which the members are tried and purified as gold is refined through fire and those who endure the trial, and remain innately founded through "the fiery trial which is to try them, shall be made manifest." [1 Pet. 4: 12] "the day shall declare" [which are approved, as for example the factions Koran and his party] also made great confusion and disturbance among the congregation of Israel, and it was made manifest, which were approved, [or righteous.]

Such factions are often the greatest complainants against the brethren. That and that is not right with them—they want to know all things best, so that it is to be feared, (and it is only too true,) that through such factions, many who are yet weak have their minds "corrupted from the truth" that is in Christ. [2 Cor. 11: 3] From hence then it often comes that the brethren are very much minded; that because the minds of some are corrupted. For this reason also was the prayer of the apostle for the Philippians, that the peace of God which passeth all understanding should keep their heart and minds through Christ Jesus. Phil. 4: 7.

One thinks he has the privilege to go to the election, and cast his vote for the officers of civil government, and the contrary, another believes that the Non-resistants ^{*} are right to do this, because the kingdom of Christ is not the world; and also, because we are of conscientiously opposed, with the arm to do battle for the kingdom of this world, therefore they also believe we should take no part in its elections—one supports this, another that political party, and behold, to-day we

^{*} That is they do not mean to do so great wrong.

^{**} These who cannot for conscience sake take any part in the maintenance and execution of civil law by force of arms or other violent measure.

written out of heart-felt love by a weak yet wellmeaning brother in Christ Jesus. Amen.

THE HERALD OF TRUTH.

J. M. B.

written out of heart-felt love by a weak yet wellmeaning brother in Christ Jesus. Amen.

The True Christian Belief.

We teach and believe, and this by virtue and power of the whole scripture. That the whole Christ Jesus from above and below, inwardly and outwardly, visibly and invisibly, is God's first and only begotten Son, the incomprehensible, eternal Word, by which all things are created. (John 1.) The first born of every creature, (Col. 1.) became a true man in Mary, the immaculate virgin, through the almighty, eternal Father, eternal spirit and power, beyond the comprehension and knowledge of all men. (John 1.) Sent and given unto us out of the mire and grace from the Father. (John 3.) The express image of the invisible God. (Col. 1.) And the brightness of his glory. (Heb. 1.) We teach and believe that the first and only begotten Son of God; Jesus Christ, is our only and eternal Messiah, prophet, teacher and high priest. (Deut. 18; Heb. 5. 10) Who has fulfilled the required and commanded law for all his believers, (inasmuch as they could not fulfil it on account of the weakness of their flesh.) Who taught us his Father's good will and pleasure, and went before us as an unblameable pattern, and freely offered up upon the cross for us, as a sweet smelling sacrifice to the Father. (Rom. 8; Col. 1; Eph. 2; Matt. 22; John 13; Pet. 5.) Through whom we all, (who believe this cordially,) have received the forgiveness of our sins, grace, favor, mercy, liberty, joy, life eternal, a reconciled Father, and free access to God, in the spirit. (Eph. 2.) And this all through his merits, righteousness, intercession and blood, and not through our own works. Behold this is the true summary of our belief concerning Christ, our Saviour, the Son of God.

All who believe this, in their hearts, as of course and true, and are assured, through the word of God, in their hearts and spirit, are inwardly changed, receive the fear and love of God, and bring forth out of their faith, righteousness, fruit, power, an unblameable life and a new principle, as Paul says: With the heart we believe unto righteousness. (Rom. 10.) Through faith, says Peter, God purifies our hearts. (Acts 15.) And thus follow the fruits of righteousness out of an upright, unfeigned piety, Christian faith. Observe this well.

For all those who believe the righteous judgment of God and his eternal wrath over all sin and wickedness, and do not doubt at all, look at the fallen angels, (2 Pet. 2; Jude 1,) they look at the first, depraved world, (Gen. 6, 7, 8) at Sodom and Gomorrah, (Gen. 19,) and upon disobedient, refractory Israel, [Heb. 3.] they take particular notice how God humbled his innocent Son, who knew of no sin, and in whose mouth guile was not found, how he was humbled, and made a miserable object for the sake of our sins. [Isa. 53.] Yea, that he was so beaten and tortured, that, while extended on the cross, he innocently complained to his Father: My, God, my God, why hast thou forsaken me? [Matt. 27.]

All, we say, who truly believe this, in their hearts, certainly will flee from all unrighteousness; as they would flee the fangs of a serpent; they turn away from all sins, and from all that move than a burning fire or a piercing sword, for their whole mind and conscience, for their whole mind and conscience, that if they premeditatedly sin again, God's law will be reconciled, and through his death, might obtain eternal life. He also created every living creature for our use, and made them subject to his rule. He serves and provides us with winter and summer, heat and cold; with night and day, with rain and dew; he sent to us his holy apostles with his

word,

holy word, endowed us with his Spirit, righteous, governors, monarchs, reproves and comforts us; he has given us shelter, and food to supply our wants, and in the midst of a perverted world, he kept and preserved us as by his grace, &c. I say, again, he who believes this with all his heart, apprehends and lays hold of, he can never be prevented neither by angel nor devil, neither by life nor death; but he must love this gracious Father, from his honest heart, who has manifested a great love and mercy towards us grievous sinners; yes, praise, honor and be grateful to him—serve, and be obedient to him, all the days of his life.

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That love is of an effective power and nature, can be very plainly seen in natural love; for we need not admonish irrational parents, to provide for their children with food and clothing, but natural love will admonish them thereto. And thus with man, who cordially love each other with the love of the world, for the love of Christ; by it we know the Father's good will towards us.

As Paul said in Rom. 10:1 that is: we must so adhere to the word to receive it upon us, that we never turn or be diverted from it, but that faith be more and more rooted in our hearts, so that through the virtue thereof, we may fear God with all our powers, and do sincere penance. For cordial, unfeigned fears drive out sin, and it is impossible to be justified without the fear of God. [Prov. 2.]

Here observe, what an excellent, pleasing fruit of faith, the fear of the Lord is, for it is the only power which expels the sins of believers, buries, slays, destroys and makes sin nothing, this is the first fruit of salvation, effected by the baptism of the spirit. [Col. 1: 13.] The fear of the Lord [says David] is the beginning of wisdom; a good understanding have all they that fear God; for the commandments; his praise endureth for ever. [Psalms 111.]

Further: All who comprehend and understand with a sincere, unwavering, believing heart, God's great solicitude and ardent care for us, [here I speak of him according to the manner of man] and his unbounded great kindness, mercy and love, as paternal manifested toward us through his commands; his praise endureth for ever. [Psalms 111.]

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THE HERALD OF TRUTH.

the just judgment of God's wrath and displeasure, his mercy and favor and his unbounded grace; they are unfevers, for they reject Christ Jesus, into pernicious ways; they choose to themselves a righteousness and means of salvation contrary to the word of God; the wisdom of the Lord they esteem foolishness; his truth as lies; his gospel, as delusion; the virtuous, christian life as madness; and the true use of his sacraments, as heresy, open idolatry, commands of men, superstition and abominable sins, are their consolation and most reasonable service; their belly is their God: they love the world more than God; all their light is in covetousness, avarice, pride and pomp, in gold and silver, in money and possessions; in buying and sell, their chief and deal transborously; their common life is drinking, gambling, cursing, swearing, hatred, strife and fighting, they follow the flesh in its lusts; they defame and seek the calamity of their neighbor, his dishonor, disgrace and shame. In short, they say, with the foot in their hearts: There is no God. [Ps. 13; Ezra 18.]

Although they boast of God with the mouth, praise his name with their lips, bow their bodily knees, saying, that they are redeemed from death and hell; yet it is "everlessly hypocrites, for they do it only from fear, and feignedly, and not inwardly, through their faith, in p^re^r and truth. They are those of whom it is written: They profess that they know God; but in works they deny him; being abominable and obdurate, and to every good work reprobate. [Tit. 1.] And this, because they do not believe Christ and his word, [their end is death,] as he says: He that believeth not shall be damned; yes, is already condemned. [Mark. 16.]

(Conclusion in next number.)

"Unto You therefore which Believe, He is Precious."

Precious Saviour, draw me nearer,
Press me closer to thy breast;

Every day and hour thou'rt dearer;

In thy love alone I rest.

While I linger in the desert,
Keep, Oh, keep no by thy side;
Let me find in thee a covert
And defence when ill beset.

When with sorrow I am stricken,
To thy guardian arm I'll flee;
When affliction's clouds shall thicken,
Sunbeams will be shed by thee.

If my dearest friends are taken,
And disease my frame invade;
If by fortune I'm forsaken.
And the hopes of earth all fade;

Still my courage shall not falter,
O thy arm I'll fondly lean;
Confident thou canst not alter,
Thou wilt cheer the darkest scene.

When the shades of death shall lower,
And the waves of Jordan roll,
Saviour, whisper in that hour,
I have saved thy precious soul."

In thine arms thou'lt bear me over
That deep, dark, and swelling flood,
Washed and justified for ever,
Evermore to dwell with God.

The American in Jerusalem.

which in some places, is quite precipitous.

After leaving this village, I passed up the valley to the Fountain of the Virgin, or King's pool, situated on the eastern side of the hill of Ophel, below the south-east angle of the walls of the city. There are some persons who maintain that it is the pool of Bethesda, because of its being an intermittent fountain, rising and falling at regular intervals, which they suppose indicates the "troubling of the water." These waters flow slightly, sometimes for hours, and are devoid of any medicinal properties, and are used for domestic purposes.

The northern part of it is called Jeshaphat, and the southern portion, Kedron.

All travellers visit this valley with great interest.

This pool has a covered enclosure constructed of stone, with a number of stone-steps, affording an easy descent to the water. It contains my ramble up the valley I came to the tomb of Jeshaphat, Zachariah, St. James, and the pillars of Absalom, hewn out of the solid rock. These ancient tombs are in a better state of preservation than any of the remains I have met with here, and they cannot but attract the attention of all tourists.

The same next to the tomb of the Virgin, situated on the north side of the path leading from St. Stephen's gate to the summit of the Mount of Olives. A very handsome subterranean chapel is erected on the spot, dedicated to the Virgin. It is ornamented with fine paintings, and costly costly ornaments, and is brilliantly lighted at all times. Several priests are usually in attendance at the chapel, and stated hours each day prayers are offered, in which large numbers of pilgrims from all parts of the world unite.

For the "Herald of Truth."

LETTER FROM EAST DONEGAL, PA.

My dear beloved brethren and sisters, and followers of Christ! Peace be unto you, all, and grace, from God the Father. I will now venture to write a letter to you, hoping the Lord may be with me to and guide unto all truth. "My grace is sufficient for thee." These words came into my mind. My dearest friends were very anxious and concerned about worldly things. When we come to feel an interest in them, they become our delight; we talk about them, and make them known to those around us, and we help one another along with them; nothing will be too much trouble, or to great a burden to us. Oh, then how much more anxious, how much more concerned, how much more willing we should be in spiritual things! How much less, a burden they should be to us! How much greater our delight, when we are deeply interested in the poor work of these Galileans, because they suffered such things? I tell ye nay; but except ye repent, ye shall all likewise perish." It is impossible for any one to visit so venerated a shrine without feelings of the deepest emotion.

I ascended the hill of Ophel on one occasion, from the pool; there is a regular pathway, but as the ascent is a gentle one, the distance being about sixteen hundred feet, I experienced no difficulty in this way. The thermometer, I found, on reaching the top stood at eighty-five degrees. From this point I obtained several fine views of the valley and the surrounding Country.

But to return to the narrative of my walk up the celebrated valley. On proceeding a short distance beyond the pool I came to the Mount of Corruption, or Offence, situated on the southern slope of the Mount of Olives. It was here that Solomon, in his old age, became as inglorious as a hundred foot. I expected no difficulty in this way. The thermometer, I found, on reaching the top stood at eighty-five degrees. From this point I obtained several fine views of the valley and the surrounding Country.

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But again it is said: "But now desire a better country, that is an heavenly: wherefore God is not ashamed, to call them his God, for he hath prepared for them a city." But at the present time, it seems to me that the people who are trying to make themselves out of the enjoyments of this world, as if the future world was doubtful. This is because they are not fully enlightened. When the heart is truly converted, we can see all things clearly like Solomon where he says. "Vanity of vanities! All is vanity and vexation of spirit."

It is no such great matter that we can see with our natural eyes, but we must all have spiritual eyes, then we will cherish no fear of disregard for them and no spirit of hatred within us, which is not to be seen of men but of God alone, who can see all things whether they be good or evil.

We read that "love is the fulfilling of the law." We also read 1 John 4: 7, 8. "Beloved let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God; he that loveth not, knoweth not God; for God is love." So I believe that all those who are truly born of him will love each other, and if we look in this one point, namely, love, oh! what will become of us?

I often tremble to think that the Saviour has so many reasons to complain of our short coming.

We also read 1 Jno, 3: 14. "We know that we have passed from death unto life because we love the brethren." Hence all those that are truly born of God are brethren, as we also read in Matt. 7: 20. "Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in heaven." Here we can plainly see, that only those who do his will shall be saved; and those only who do his will can, with a true heart, say, "Lord not my will, but thine be done."

"No man hath seen God at any time; but if we love one another God dwelleth in us, and his love is perfected in us."—"There is no fear in love, but perfect love casteth out fear, because fear hath torment. He that feareth, is not made perfect in love." As long as we feel this love, namely, the love of Christ within us, we know that the Lord is with us.

Christ says, "Love your enemies, bless them that hate you and pray for them which despitefully use you and persecute you." Now as long as we are carnally minded, it is impossible for us to do so; but when we are spiritually minded then we have that feeling, for we can say "Father forgive them for they know not what they do." Again we read: For if ye love them which love you, what thank have ye? for sinners also do even the same."—and again in the 35 verse: But love ye your enemies, and do good, and lend, hoping for nothing again; and ye reward shall be great, and ye shall be the children of the Highest."

My dear beloved brethren and sisters, and followers of Christ! Peace be unto you all, and grace, from God the Father. I will now venture to write a letter to you, hoping the Lord may be with me to and guide unto all truth. "My grace is sufficient for thee."

These words came into my mind. My dearest friends were very anxious and concerned about worldly things. When we come to feel an interest in them, they become our delight; we talk about them, and make them known to those around us, and we help one another along with them; nothing will be too much trouble, or to great a burden to us. Oh, then how much more anxious, how much more concerned, how much more willing we should be in spiritual things! How much less, a burden they should be to us! How much greater our delight, when we are deeply interested in the poor work of these Galileans, because they suffered such things? I tell ye nay; but except ye repent, ye shall all likewise perish." It is impossible for any one to visit so venerated a shrine without feelings of the deepest emotion.

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Herewith I let you know that we (thanks and praise to God) are all in good health, which is a great blessing. May this find you in like healthy circumstances.

Further, I let you know that I visited the church in Clark Co., O., 75 miles South of here. Last Friday morning at five o'clock I stepped into the cars of the Dayton and Michigan R. R., at Lima, and at eight o'clock arrived safely at Johnson Station, where dear brother Stephen Godfriid took me in his carriage and brought me to his house, and very kindly entertained me.

In the afternoon we met again in the school house mentioned above, to elect a deacon. The lot fell to brother Isaac Strohm, (the same as already mentioned.) May the Lord fit him and qualify him, to perform the duties of his office faithfully, and that through his instrumentality, something at least, may be accomplished, through which the interest of Christ's kingdom may be advanced.

After the meeting I took leave of the brethren and sisters and commended them to the care of the Lord who is mighty to build up and preserve them, and to give his kingdom to all those who shall be sanctified.

After this I went again with my dear brother Henry Hoover to his home.

The same evening we visited once more our aged sister Herr, and held an evening meeting, and administered to her bread and wine in remembrance of her crucified Saviour, and then also commanding her to the spot I took my departure from her, with the thoughts that I should meet her no more in this vale of tears.

Yesterday morning brother Hoover brought me ten miles to Tippacanoe, where about 11 o'clock, I again took the cars, and about 2 o'clock in the afternoon, arrived safely at Lima, and from there walked 7 miles and (thanks be to God) found all well at home.

Now you strike your hand over that, and it is gone. The flowers and leaves in the morning, impaled with dew, rayed as no queen of woman ever was arrayed; the dew drops shake it so that the dew will off and you may sprinkle water over it as you please yet it can never be again what it was when the dew fell silently on it from heaven. On a frosty morning you may see panes of glass covered with landscape—mountains, lakes, trees, blended in a beautiful, fantastic picture. Now lay you hand upon the glass, and by a scratch of your finger, or by the warmth of your palm, all the delicate traces will obliterate.

So there is in beauty a beauty and purity of character, which, when once touched and spoiled, will never be reembroidered. He who has spoilt and spoiled his garments in youth, though he may seek to make them white again, can never wholly do it, even were he to wash them with his tears. When a young man leaves his father's house with the blessing of a mother's tears still wet upon his brow, if he once loses the early purity of character, it is a loss that he can never make whole again. Such is the consequence of crime. Its effects cannot be eradicated; it can only be forgiven.

After the meeting I went home with brother Henry Hoover. On our way we stopped in with an aged sister, a widow, of the name of Herr. She is now in the 87th year of her age, and very weak and feeble. She was formerly also from Lancaster Co., Pa., but now lives in Dark Co., O. She came with the desire once more, to partake at the Lord's table of the holy supper. May the Lord bless her with renewed strength in his Spirit, that she may run and not be weary, that she may walk and not faint, on her pilgrimage, until she shall enter into the rest of the blessed.

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After the meeting we proceeded on our way and also made a short call with brother Isaac Strohm.

On Sunday forenoon we had meeting in a school house at the Mad River Valley turnpike, where we observed the breaking of bread, or the holy supper, in commemoration of our crucified Redeemer and Saviour. Brother Kaufman of Springfield, Ohio, was also present. The hearts seemed much affected, very attentive and devout, and one thing made me rejoice in my heart, namely, that I here found all the brethren and sisters, in peace and love, and union towards one another, which reminded me of the words of the Psalmist, where he says: "Behold how good and how pleasant it is for brethren to dwell together in unity."

O, that they may continue in such peace and unity! Then without doubt, will the Lord be with them.

After the meeting I went home with the beloved and worth brother, John Neff. I think he is now Eight years old. Quite a company of brethren, sisters and friends also stopped

THE HERALD OF TRUTH.

A VISIT.

Elida, Allen Co., O., April, 12th 1864.

DEAR BROTHER FUNK!

Herewith I let you know that we (thanks and praise to God) are all in good health, which is a great blessing. May this find you in like healthy circumstances.

Further, I let you know that I visited the church in Clark Co., O., 75 miles South of here. Last Friday morning at five o'clock I stepped into the cars of the Dayton and Michigan R. R., at Lima, and at eight o'clock arrived safely at Johnson Station, where dear brother Stephen Godfriid took me in his carriage and brought me to his house, and very kindly entertained me.

In the afternoon we met again in the school house mentioned above, to elect a deacon. The lot fell to brother Isaac Strohm, (the same as already mentioned.) May the Lord fit him and qualify him, to perform the duties of his office faithfully, and that through his instrumentality, something at least, may be accomplished, through which the interest of Christ's kingdom may be advanced.

After the meeting I took leave of the brethren and sisters and commended them to the care of the Lord who is mighty to build up and preserve them, and to give his kingdom to all those who shall be sanctified.

After this I went again with my dear brother Henry Hoover to his home. The same evening we visited once more our aged sister Herr, and held an evening meeting, and administered to her bread and wine in remembrance of her crucified Saviour, and then also commanding her to the spot I took my departure from her, with the thoughts that I should meet her no more in this vale of tears.

Yesterday morning brother Hoover brought me ten miles to Tippacanoe, where about 11 o'clock, I again took the cars, and about 2 o'clock in the afternoon, arrived safely at Lima, and from there walked 7 miles and (thanks be to God) found all well at home.

Now you strike your hand over that, and it is gone. The flowers and leaves in the morning, impaled with dew, rayed as no queen of woman ever was arrayed; the dew drops shake it so that the dew will off and you may sprinkle water over it as you please yet it can never be again what it was when the dew fell silently on it from heaven. On a frosty morning you may see panes of glass covered with landscape—mountains, lakes, trees, blended in a beautiful, fantastic picture. Now lay you hand upon the glass, and by a scratch of your finger, or by the warmth of your palm, all the delicate traces will obliterate.

So there is in beauty a beauty and purity of character, which, when once touched and spoiled, will never be reembroidered. He who has spoilt and spoiled his garments in youth, though he may seek to make them white again, can never wholly do it, even were he to wash them with his tears. When a young man leaves his father's house with the blessing of a mother's tears still wet upon his brow, if he once loses the early purity of character, it is a loss that he can never make whole again. Such is the consequence of crime. Its effects cannot be eradicated; it can only be forgiven.

Brother J. M. B.

in dinner. O, that we may all be made worthy to sit, at last, around the table of our common Master, and there partake of the Eternal, Heavenly feast.

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For the "Herald of Truth."

A warning to Sabbath breakers.

A sad circumstance occurred on Sunday, January 31st 1864, near Logan, Ohio. Two brothers went to their neighbor's house, perhaps to spend the day in idleness; but it was too often the case. The boys were playing with a pistol, something that boys very frequently have now a days. One of these boys tried to discharge the pistol, but it would not go off at first, upon which he turned up the muzzle towards him, to see what was the matter with it. While he was thus examining it, his brother came up behind him and looked over his shoulders, bringing himself near in the range of the boy's weapon, when it went off; the ball entering his neck and passing through the Larynx, severing all of the main arteries, so that the boy came very near bleeding to death. What must have been the anguish of the boy, whose hand held the fatal instrument as he saw his

brother lying on the ground expecting to see him bleed to death?

He was taken home, and if ever he recovers he will be greatly disfigured, as the discharge of the burning powder in his face caused it to become quite black. His unhappy brother has been lying in bed for more than a week; he frequently goes to the injured one and asks him for God's sake to forgive him.

That will be a warning to every boy who hears or reads this article. How easily it might have been avoided! If they had left their pistol at home such a sad accident would not have happened. Or if they themselves would have gone to church and heard the gospel preached they would have done better still. Or if they had no opportunity to go to public worship they might have staid at home and read good books and thereby saved themselves much trouble and pain.

What do you think will be the feelings of that boy if his brother should die? to think that he has thus brought him to an untimely grave. Of then my dear young friends "Remember the sabbath day to keep it Holy." Bremen, O. A. G.

Purity of Character.

Over the beauty of the plum and the apricot there grows a bloom and beauty more exquisite than the fruit itself—a soft delicate flush overspreads its blushing cheek. You now strike your hand over that, and it is gone. The flower and blossom have in the morning, impaled with dew, rayed as no queen of woman ever was arrayed; the dew drops shake it so that the dew will off yet it can never be again what it was when the dew fell silently on it from heaven. On a frosty morning you may see panes of glass covered with landscape—mountains, lakes, trees, blended in a beautiful, fantastic picture. Now lay you hand upon the glass, and by a scratch of your finger, or by the warmth of your palm, all the delicate traces will obliterate.

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When a leaf is this stone! It is thy heart; It must be crushed by pain and smart; It must be cleansed by sorrow's art,

In this dull stone, so poor, and bare Of shape or lustre, patient care Will find for thee a jewel rare.

But first must skilful hands essay, With file and flint, to clear away The film which hides its fire from day.

This leaf! this stone! It is thy heart; It must be crushed by pain and smart; It must be cleansed by sorrow's art,

Ere it will yield a fragrance sweet, Ere it will shine a jewel meet To lay before thy dear Lord's feet.

—*Hymns of the Ages.*

THE HERALD OF TRUTH.

The Herald of Truth.

To the Readers of the "Herald."

We desire to ask all our reader to write us concerning events of any kind that may happen among them or in their neighborhood, that may be interesting and edifying to the readers of the "Herald of Truth," and particularly such as may take place in the church.

As a brotherhood we love to hear often what takes place among our brethren, or among the different churches, and in this way much may be brought out to aid the great work in which we are engaged.

Each one should consider it his duty to do something, not only with fear and trembling to work out his own salvation, but also to stretch out his hand and help along his fellow man on the narrow way of Life.

For this purpose let us all labor earnestly, in all our work, in all our business, in all our intercourse with men and the world, in our conversations and in our writings; let us earnestly seek that through our life, by the strength and grace of God we may at last gain the shining crown of Life, in that world of peace beyond this vale of blood and tears.

The English Mennonite Hymn-Book.

We learn, from the "Volksfreund und Beobachter," that the English Mennonite Hymn-Book, for which there has, for some time, been so much enquiry, is in print by JOHN BAER'S SONS, LANCASTER, PA., and will be finished as early as possible; Those wishing them can obtain them by addressing as above.

Christianity and War.

This little work has been translated into the German language and may now be obtained by addressing John Baer's Sons, Lancaster, Pa.

Reflection upon Ascension written upon ascension day.

This should truly be a great day, because on this day occurred the last part of Christ's great work. Upon this day the working out of the plan for man's salvation was completed, upon this day was opened again the way to heaven, the flaming sword was put aside, the gate of Paradise reopened, and Jesus our crucified and risen Saviour and Redeemer ascended up towards heaven, entered in, and sat down on the right hand of the Almighty Father.

The work of redemption was done; Christ the Son of Almighty God came down from his throne in heaven, took upon him the form of Man, was born of woman, became a man of other men, yet without sin, grew up to Manhood, and when his time was come, was baptized of John in the river of Jordan, preached, saying: "Re-

pent for the kingdom of heaven is at hand" performed many miracles: at last he was taken by the wicked Jews mocked, despised, crowned with thorns, buffeted, then led out and nailed to the cross.

Here he died; "the Lamb of God which taketh away the sins of the world." Here he shed his precious blood upon the cross. Here he died for me, for you, for all mankind, here he suffered the pains of death for my transgressions, for my imperfections, yea for all the children of man.

Then was he laid in the tomb, where he remained three days and three nights, when he arose from the dead, it was yet upon the earth forty days with his disciples, conversing with them and instructing them, and then going out of the city he came with them as far as Bethany. Here he talked with them, and lifted up his hands and blessed them, and it came to pass, while he consigned them to the quiet of oblivion.

We look around. Everywhere we are astonished in our mortality: the monument of the grave stands on every hand. We gaze, we sigh, we look around; "we sink humecting, and mireful, all the same."

The ever passing events of this world proclaim that man's abiding place is in death. It is journeying to the tomb. How long will he be a burden to himself and others?

How often is he called to weep over the loved and lost, and feel that soon he also must go hence? "It is appointed unto man once to die, and after death the judgment. No one can for a moment question the truth of the proposition contained in these words. Denial of it would be denial of our being, Revelation, experience, and observation, all conspire to enforce the unchangeable declaration upon our hearts, and however much we may strive to evade its power, the decree is still, "Thou shalt surely die."

There is not a spot where human footstep tread, that does not, in the fleecy history of its inmates, give the lesson of mortality. Is it the home? Bath enters, spars the lighted lamp, the beautiful, neither the young nor the fair. Is it the Church? They who promised much, whose lives were full of piety and usefulness, are left behind, a class of wise, a gray song. Sometime in his history every one comes to a little turning point, which shifts him out of the kingdom of Heaven. And these moments of decision come when the Spirit of God is striving with the heart. "Quench not the Spirit."

No man can safely go abroad that does not love to stay at home; no man can safely speak that does not willingly hold his tongue; no man can safely govern that does not cheerfully become a subject; no man can safely command that has not learned to obey; and no man can safely rejoice but he that has the testimony of a good conscience.—Thomas a Kempis.

Where is he now? Has he left them? Must they now without their leader and Master? oh no! Though he is gone to the Father, yet will he send the Comforter; yes, his Spirit shall still, always be with them; from his throne in heaven he will look down and give them grace, and support them. Yea, he says: "And lo, I am with you always, even unto the end of the world;" and though he is gone from them, yet will he come again, for he says: "and if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may also."

Yea, his Spirit we may always have with us, and if we seek so to live that the Holy Spirit can come unto us, and find an indwelling with us, then we shall also arise from the dead, ascend to heaven and there with Christ, who went before us, sit down in the kingdom of Heaven at the right hand of the Father, where there is fullness of joy and pleasures forever more throughout all eternity.

Hence, friend, reader, brethren and sisters let us all seek that we may have the true Spirit of God dwelling within us, that he will not depart from us nor leave us, but that he may lead and guide us in the true way of life, so that we may all at last enter into his kingdom.

J. F. F.

The Great Change.

Death is the universal doom. The flower of the valley springs up, blooms for a while in variegated loveliness, but perishes as soon as the gray livery of age is thrown over the face of nature. The oak of the forest, through whose branches the winds of heaven have whistled for centuries, and which like the retreat of the storm, and beast, is last prostrated by the resistless tornado. Man himself, whom God has distinguished above all the works of his hand, and who stands the proud lord of creation's realm, has within him the seed of death, and finally yields to that stroke which severs him from friends and life, and consigns him to the quiet of oblivion.

We look around. Everywhere we are astonished in our mortality: the monument of the grave stands on every hand. We gaze, we sigh, we look around; "we sink humecting, and mireful, all the same." The ever passing events of this world proclaim that man's abiding place is in death. It is journeying to the tomb. How long will he be a burden to himself and others?

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There is not a spot where human footstep tread, that does not, in the fleecy history of its inmates, give the lesson of mortality. Is it the home? Bath enters, spars the lighted lamp, the beautiful, neither the young nor the fair. Is it the Church? They who promised much, whose lives were full of piety and usefulness, are left behind, a class of wise, a gray song. Sometime in his history every one comes to a little turning point, which shifts him out of the kingdom of Heaven. And these moments of decision come when the Spirit of God is striving with the heart. "Quench not the Spirit."

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For the "Herald of Truth."

The glory of doing Good.

"Tribulation and anguish upon every soul of man that doth evil; of the Jew first and also of the Gentiles: but glory, honor, and peace, to every man that worketh good; to the Jew first and also to the Gentile." Rom. 2: 9, 10.

It is a lamentable fact, that multitudes of men and women spend their feelings living in working evil, regardless either of their own happiness, or the happiness of their fellow creatures. They proceed from bad to worse, till death hurries them off the stage of life, and closes the awful scene. "The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead." Eccl. 9: 3.

In the above text the Apostle Paul clearly shows the difference between them that do evil, and them that work good. The good which we do should be in proportion to our means and opportunities. Some have abundant means, others limited; but all should do what they can. Let not the poor and the obscure be discouraged the widows mate was noticed and accepted.

A LIVING SERMON must be a spontaneous growth of the mind. A manufactured sermon is composed of thoughts gathered out of books, and mechanically joined together—a composition in the etymological meaning of the word. It cannot be effective. An effective sermon must grow. The thoughts may have

briskly than common that it be not neglected. Slothfulness is in itself a sin. A hard heart of unbelief, too, is a strong fortification, which will resist for years the shafts of conviction. There is a wily helper, too, who constantly lulls the fears to rest, and turns comforter to the sinner. As one has said, "Satan is more careful not to awaken the sinner than any thief not to rob him."

"Ye shall not surely die" is the language he has used for more than four thousand years.

But think you will prove a comforter when you have once entered his fearful realms? Ah! no! We may see sometimes, even in this life, a shadow of the fleshly torments he gloats over when sure of his victim. Stand by one who has gone down the flowery slopes of intemperance, and through the deep quagmires of the drunkard's later experience, and see him at last fallen into that fearful pit called delirium, which, like the great cisterns which the inquisition sometimes prepared for its poor victims, is filled with all manner of loathsome, poisonous reptiles, crawling, glittering, stinging with venomous tooth, and winding their dark and slimy tentacles round the tortured captive, and can you not hear the echo of madish laughter, and feel in your soul a conviction that this is a tortoise of the doom of the lost?

Ah, if your soul is the least impressed with a sense of your condition as a sinner, cherish like a miser the conviction. Let society, business or pleasure, all go by, while you give yourself wholly to the work of seeking your soul's salvation. What is right and every day at other times, is dangerous and sinful now. Whatever distracts your soul from these great concerns should be as far as possible avoided. Many have sold their soul for a party of pleasure, a good business, a new coat, a glass of wine, or a gay song. Sometime in his history every one comes to a little turning point, which shifts him out of the kingdom of Heaven. And these moments of decision come when the Spirit of God is striving with the heart. "Quench not the Spirit."

Another respect in which Christ is acknowledged as the greatest of all teachers is in his promise to "new-born babes" who naturally thirst for the pure milk of His word, that they may grow thereby. Their growth depends very much on their increase in knowledge; the word of God, therefore, is the means of the believer's advancement in the divine life. By the Spirit of Christ the word is made effectual; and Christ himself is the sum and substance of the word testifies of him. The word exhibits Christ as the only begotten of the Father, full of grace and truth." As the body is supported and made to grow by bread, which is called "the staff of life," so Christ is "the bread that came down from heaven." The believer eats his flesh and drinks his blood, "not after a corporal and carnal manner, but by faith." "Truth preaches nothing." Christ guards against any gross interpretation of his words by saying, "The words that I speak unto you, they are spirit and they are life." Spiritual life cannot be nourished by flesh.

Another respect in which Christ is the teacher of the believer, is the resurrection of the body. "I am," says he, "the resurrection and the life." "He that believeth in me, though he were dead, yet shall he live; and whatsoever liveth and believeth in me shall never die." "As in Adam all die, even so in Christ shall all be made alive." The bodies of believers are under Christ as well as their souls.

The saints do therefore wait and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be.

THE HERALD OF TRUTH.

Workers of good diligently seek opportunities of doing good. They frequently inquire: What good can we do to our enemies? Can we instruct the ignorant? Can we comfort the distressed? Can we rescue the wretched from misery? Can we feed the hungry or clothe the naked? Can we bring a poor wanderer back to God?

Workers of good are anxious to seize the present moment: he who puts off an intended good work however plausible, his excuse may be, loses the opportunity forever; now is the time to act, another day may remove the person who wants our help into an awful eternity. Another hour may remove us into that eternal world. "Boast not thyself of tomorrow for thou knowest not what a day may bring forth." Prov. 27: 1.

The God of heaven whose power is unlimited and unchangeable, has promised glory, honor, and peace, to every man that worketh good; and what he has promised must be accomplished, for his word cannot be recalled, and the glory of working good far exceeds all other glory, as will appear by a brief comparison of one with the other. The glory of working good is solid and substantial. This is acknowledged by every man that worketh good; and what he has promised must be accomplished, for his word cannot be recalled, and the glory of working good far exceeds all other glory, as will appear by a brief comparison of one with the other. The God of heaven whose power is unlimited and unchangeable, has promised glory, honor, and peace, to every man that worketh good; and what he has promised must be accomplished, for his word cannot be recalled, and the glory of working good far exceeds all other glory, as will appear by a brief comparison of one with the other. 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THE HERALD OF TRUTH.

And it is these two things alone, which we must here understand by the Spirit, namely, the Holy Spirit, which is given to the believers with all his works and gifts; and then especially also that sanctified portion, which through this Holy Spirit is in every being.

To both these parties Paul ascribes further a lust or longing, a desire, as a stimulus, saying: "The flesh lusteth," and "the Spirit lusteth."

The primitive word "*Epileitchein*" to lust or desire is a participle, and signifies a good, as well as an evil desire and longing. "With desire I have desired (or longed) to eat this passover with you," and Paul says, Phil. 1: 23, "I have a desire to depart and be with Christ, which is far better." Compare also 1 Tim. 1. In the latter sense God Himself uses it in Exodus 20: 17, 18, where he enjoins "Thou shall not covet (Ger. Lust.) thy neighbor's wife, nor his manservant &c., nor anything that is thy neighbor's." Compare with Rom. 7: 7. "I find not sin in me, but by the law; for I had not known lust, except the law had said, thou shalt not covet."

Here in our text this word appears in both these senses. The flesh lusteth, (*Epileitikia kakx*) an evil desire, (evil concupiscence) as it is also called in Col. 3: 5. But the Spirit also lusteth and this is (*Epileitikia kakx*) a good desire. *Qualis causa talis est effectus*, is said in the schools; that is, like causes produce like effects. Now the flesh, as it has been already said, is a sinful corrupt, coarse spirit. It is possible for the desire of the flesh to be otherwise than evil. Thus also Jesus, explicitly, Matt. 7: 18. A corrupt tree cannot bring forth good fruit, and a good tree cannot bring forth evil fruit." From these reasons then again, on the contrary, it follows that the desire of the Spirit must be good, for the Spirit himself is good; but here should any one ask "what fellowship hath righteousness with unrighteousness?" and what communion hath light with darkness?" How does Christ accord with Belial? from different causes; (of lusts) from different causes, and in different instances, namely, good and evil, be in the believer's heart at the same time? Paul directly explains this secret to us, when he observes of these lusts, (or desires) that they do not agree, but are opposed to each other; as warriors encamped upon the field and engaging in mortal conflict, as he says: "The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary to the other."

We may observe in man a threefold conflict, first: the conflict of the flesh, secondly, the conflict of the spirit; Secondly: The conflict of the flesh against conscience; and thirdly: The conflict of the flesh against the Spirit.

First then: Nature often conflicts with reason in things which relate to its own preservation and comfort or convenience. Nature gives to every individual above himself and his own preservation, and it is on this account that nature has an abhorrence to all abuse, pain and death, although reason comprehends that these things, in this or that case, are advantageous. This we ourselves can see in the offspring of Jesus, when three times he prayed to God, of suffering mightiness from him. He had thus this aversion to suffering, because he was truly man, which from nature loathed every kind of suffering, although his reason taught him that it must necessarily take place, and therefore he did not escape there. Besides this, God surely knows thy necessities and thy solicitude before thou prayest, and therefore he will also, undoubtedly, give thee what thou oughtest to have with prayer."

Does he desire to hear and search the scriptures? The flesh will bring up all sorts of hindering thoughts, it will proclaim the word to be hard, to be

distinguish it from the impulse of nature to evil and unallowable acts, such as stealing, adultery, lies &c.

Secondly: Conscience which yet remained after the fall of man, confined from time to time in man, with the flesh i.e. with sin, and with the works of the flesh. The law of God is written in every man's heart; here it is that the thoughts themselves accuse one another when a man does wrong. Rom. 2: 15.

Thirdly: Here then there is also a conflict of the flesh against the Spirit; of this, properly, is our discourse here, and this conflict is found exclusively in those who have received from God the Holy Spirit, the Spirit of adoption and regeneration; while on the contrary both the former are yet in their natural condition, and unregenerate persons.

First then, our text says "the flesh lusteth," and this lusting is against the Spirit, i.e. the corruption itself which yet remains in the regenerated, thinks, sees and does things constantly, which conflict or contend against the Spirit of God and His renewing influences, and this happens, clearly in the two, following:

First: The flesh provokes the believer to evil. In regard to God this provokes him to doubt His Providence and care, and to ingratitude towards His kindness, to murmur against His government, to hate his judicial righteousness, to despise His law; yes, even to such entire security that he will say: "There is no God!" Ps. 14: 1.

In regard to his neighbor, the flesh provokes to slander, to deceive, to oppress and disgrace; not to honor those, whom honor belongs; to kill him, to his master and &c., nor anything that is thy neighbor's." Compare with Rom. 7: 7. "I find not sin in me, but by the law; for I had not known lust, except the law had said, thou shalt not covet."

Does he desire to give all up that which has been sin to him?

(That which has caused him to sin, or the sins he has committed!) The flesh says: "Thy honor cannot admit this. It is weakness, every one will rise up against thee, and then reproach thee as a coward; yes, my spirit will thus only become weak, and then I will lose all the more approval of heart in the future."

Does he desire to give all up that which has been sin to him?

Does he desire to humble himself before God and confess his sins? The flesh says: "Why dost thou recount thy sins so minutely? This or that has certainly sinned more than thou hast, and yet he knows so skillfully to conceal them; or thinkest thou that if thou doest, only to thine own reproach, enumerate a fine, long record of thine own sins, that God will immediately forgive them? O no! It needst more."

Does he desire to do good works?

The flesh says: "They will avail thee nothing; not according to the work of grace; if you do all that possibly can, you must still say: I am an unprofitable servant; I have done that which was my duty to do." Luke 17: 10.

Does he desire in patience to bear his weaknesses? The flesh murmurs against him, saying: "God deals altogether too cruelly with him, while man has not made himself thus culpable; others He exempts, but thee he punishes so severely; yes, with the wife of Job—he encourages him to curse" God and die."

But in the mean time, while the flesh thus contends against the Spirit and that which is good, in the believer, the Spirit is not idle, but also in return performs his part against the flesh; then further saith the apostle: "and the Spirit lusteth against the flesh; and these are against the Spirit."

The flesh as we have heard contends with the Spirit in a twofold manner, namely: first it provokes me to do evil, and secondly it hinders and prevents them from doing that which is good; so the Spirit also contends with the flesh, namely first, he urges men to do

* It is easily by commentators that the meaning of this wife, in this chapter, to her husband, has been much disputed, as the Greek word signifies both to bless and to curse. And it seems that a difference of opinion, with regard to the meaning of the word, existed with regard to the meaning of the German translation the word is "bless," while in the English it is, curse. The same word also occurs in Chap. 1: 5, and is translated in the same way, "Gott, gesegnet," (blessed), and "English curse."

We do not know upon what grounds the German translators understood the Hebrew word to mean "blesses," as the meaning of both passages seems to indicate that the word is given in the English translation.

On Saturday the Seventeenth, in the forenoon I spent my time with some of my friends, in seeing the forests and to contemplate the wonders of God in nature. I took great pleasure in the beautiful forest overgrown with very tall trees, and in the large, wild grape vines which had grown up in the tops of the tallest trees, and several miles from the town for five inches in diameter near the ground. At noon we came to the beautiful rapids stream called "Thornapple River" which having its rise in the little lakes of the surrounding country winds its way along, with its beautiful

that which is good, and secondly, draws them away from that which is evil."

First then, the Holy Spirit writes the law of God into their hearts and commands them to walk in the ways of righteousness. Ps. 143. Through him is accomplished what is said in Isaiah 9: 31. "And thine ears shall hear a word behind thee, saying, 'This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left' and the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5: 22. Yea, the renewed and regenerated heart, performs also in this part, its duty, and says in God's stead: Seek ye my face, therefore Lord, the faithful, also seek ye thy face and say: Hide not thy face from us; put not thy servant away in anger; let us not be forsaken of our helper, leave us not—another forsake us of our salvation. Ps. 27: 9.

Secondly: The Spirit hinders evil as much as he can, and setteth himself with all power against the impulses [or passions] of the flesh. He reasons as it were with man and striveth with him Gen. 6: 3. He presents before them the love of the Father who spared not His own Son, but delivered him up for us all. How shall He not with him also, freely give us all things—the love of the Son, who, for the joy that was before him despised the shame; shall we then say, he offend such a one, and forget his well-doing? He setteth before them the example of God in whom they are renewed—He setteth the beauty of the image of God in whom they are renewed—He setteth against the inspiration of the flesh the necessity of a common participation with death and the resurrection of Christ, and how the faithful who are baptized in Jesus Christ, are baptized into his death, how they are buried with him by baptism into death, so that like as Christ was raised up from the dead by the glory of the Father, even so they also should walk in newness of life, and as they have been planted together in the likeness of his death, they shall also be in the likeness of his resurrection; knowing that their old man is dead, and that he is raised from it as it might be destroyed, that the birth they should not serve sin, yet how they should thus renounce themselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord; (Rom. 6: 3, 4, 5, 6, 11) the hope of eternal life, the joy of Paradise &c.; thus through these, drawing men away from the world and from the things which are in the world.

(Conclusion in next number.)

For the "Herald of truth"

A Letter from Canada.

Waterloo, Canada West, May 18th '64.

According to the desire and request of many of my confiding brethren and sisters in the Lord, I now take my pen to fulfill their pleasure in giving them a brief account of my journey, which I made last fall, in company with brother Peter Bricker through many parts of our neighboring states, called the United States.

First: I desire to greet heartily all my brethren and sisters in the Lord; and especially those whom I came to meet on my journey.

O dear friends, brethren and sisters in the Lord! How can I yet many times, in the spirit comfort myself, when I think of the happy hours we had together. I trust, I shall never forget the love you manifested towards me. May God bless us altogether, and help us on until, in glory we meet again to part no more through Jesus Christ. Amen.

On the 13th of October, at six o'clock in the evening, I took my departure from home, went to Berlin, to take the Express train for Detroit,

where we arrived at about ten o'clock; two hours after the regular time. The train there was gone and we had to lay over until 8 o'clock in the evening. Then we arrived the next morning at half past three, and where we were received and welcomed by warm friends, and the only brother in the vicinity, who lives in Kent County, about sixteen miles from Grand Rapids, to which place others of our friends and neighbors, and also one brother and three sisters from our neighborhood have removed, and where we intended to make our first stopping place. The sister lives here already more than ten years.

[Her husband is a minister.] During all this time, they had the pleasure only of having meeting by our own minister, Mr. John Jacob Hahn, who journeyed through there about seven years ago, made a stop, and held a meeting for them. Thus the joy it gave them to hear, that one of their own long-known Ministers was on the way to visit them, may be imagined than described, and this was what caused them to come to the Rapids, to bring us away; and as we came to a place where we were entire strangers, in the night, and without knowing anything about it, were received, immediately as we reached by friends, as also by the only brother residing in the neighborhood, where we wanted to go, who grasped us by the hand, and with tearful eyes wished the Lord's blessing and happiness, we when it was day like the Ethiopian eunuch, went on our way rejoicing, towards their home.

So quickly we righted ourselves, we have reason to be astonished at Paul's wisdom and understanding. For if we do reflect upon the matter, we have to confess before the Lord, (who tries our reins and hearts) that we are not believed in, that he believed in him, (Heb. 11.) he that believed in him had eternal life; (John 3: 16) that he believed and was baptized shall be saved; (Mark 16: 16) whosoever believeth in me shall not be ashamed, (Rom. 10: 1) and like the parousia, for it will always be the case where there is a true, sincere, christ-like faith, there also will be a dying to sin, a new creature, true repentance, a sincere, regenerated and unblamable christian. One does no longer live according to the lusts of sin, but according to the will of him who purchased us with his blood, drew us by his Spirit and regenerated us by his word, namely, Christ Jesus.

But where there is only nominal faith and no righteousness, change, or new and punitive life, there also will be but unbred, hypocritical lies. Not matter which we speak, according to the spirit of the flesh, and according to the spirit of the devil, who doth not believe in himself before he comes to God, and hence we hold vainly ungodly life. For it cannot be otherwise; if God loves us with all his heart, that his word is true, that the wages of sin is death, that all things are open to his eyes, and that there is nothing concealed before him. (Rom. 8: Heb. 4.) That we must give an account of all our thoughts, words and deeds, before his judgment seat in the day of his coming; (Rom. 6:6; Matt. 12: 32; Rom. 2: 2; Cor. 5: 10.) Believing all this, we then begin to be astounded before such an omniscient and righteous Judge, yet to fear and tremble greatly.

In the next place, I say: All who live in the world, heart, that God is, they also believe that he is true, and therefore, none can be saved contrary to his word; for he is the God of truth, and in him there are no lies. His uttered word abides, it can neither be bent nor broken; those who thus believe, begin to fear his righteous judgment; they cast behind them all their false patchwork, all false promises, all the bolsters, and cushions of the take prophets, and also the seek the Lord for his truth, and to be saved by him; deprive him of his name, honor, welfare, body and goods; with all their ways are righteousness, devotion, piety, sacrifice, crosses and death, &c. — All who do so are unbelieving heathens and not believing christians.

This is as plain as daylight, for their fruits testify before the whole world, that they are not the true olive tree, and vine from which we may pluck off the ripe, true, ripe fruits; for that they comfort themselves with the doctrines and commands of men, use a strange baptism, Lord's supper and divine service, which Christ has taught; seek the religious, that is foreign means, such as holy waters, baptism, and other confession, pilgrimage, &c. — All who have believed in him, believe not Christ and his word, all must confess who have only natural discernment and understanding. But all who confess and acknowledge Christ to be the Son of God, and his word as the truth, that his commands are eternal life, seek no other word, sacraments, or means of reconciliation, nor another way of life than that which Christ, God's only Son, presented and taught them by the power of his touch.

And this is evident, where sincere and true faith obtains, which availts before God, which is a gift of God, and comes from hearing the holy word, through the blossoming tree of life, full of all manner of precious fruits of righteousness, such as fear and love of God, mercy, friendship, chastity, temperance and joy in the Holy Ghost, &c. (Rom. 3: 23; Gal. 3: 13; Eph. 2: 20; Rom. 10: 13) For where there is a sincere, evangelical, pious faith, there also are the sincere gospel fruits of an evangelical nature.

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I say gospel fruit, for the strange fruit, such as infant baptism, masses, communions, vespers, caps, palms, chapels, altars, bells, &c., know not the gospel, for they are neither commanded of God, nor of Jesus Christ, his Son, nor by the holy apostles and prophets, therefore, are they abominations and not believing fruits, even as the golden calves were with Israel, [1 Kings 15.] the worship of Baal, the high places, altars and churches, and the crime of making their children to pass through the fire. [Jer. 7, 11.]

The true evangelical faith looks upon, and has respect to, the scripture, ceremonies, commands, prohibitions, and umbrella of the church of Christ alone, and strives to conform thereto with all its powers, even as fire in its nature can produce nothing but combustion and flame; the sun, nothing but light and heat; the water causes moisture, and a good tree brings good fruit, after its natural properties; and thus evangelical fruit, (again I say,) and that after its true, good, evangelical nature: Yes, even as an honest, virtuous bride, by virtue, and the nature of natural love, is ever ready to hear and follow the voice of her bridegroom; and from a sincere, pious disposition, fair and love, which she has for him, towards him, will ever cleave herself before him, (Heb. 11.) O for an open heart!

For profound understanding! Yet if we rightly examine these words, we hold by them, we have reason to be astonished at Paul's wisdom and understanding. For if we do reflect upon the matter, we have to confess before the Lord, (who tries our reins and hearts) that we are not believed in, that he believed in him had eternal life; (John 3: 16) that he believed and was baptized shall be saved; (Mark 16: 16) whosoever believeth in me shall not be ashamed, (Rom. 10: 1) and like the parousia, for it will always be the case where there is a true, sincere, christ-like faith, there also will be a dying to sin, a new creature, true repentance, a sincere, regenerated and unblamable christian. One does no longer live according to the lusts of sin, but according to the will of him who purchased us with his blood, drew us by his Spirit and regenerated us by his word, namely, Christ Jesus.

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Conclusion.

It is true what Paul says: That it is impossible to please God without faith, for he that comes to God, must believe that he is, and that he is a reverend of them that diligently seek him. (Heb. 11.) he that believed in him had eternal life; (John 3: 16) that he believed and was baptized shall be saved; (Mark 16: 16) whosoever believeth in him shall not be ashamed, (Rom. 10: 1) and like the parousia, for it will always be the case where there is a true, sincere, christ-like faith, there also will be a dying to sin, a new creature, true repentance, a sincere, regenerated and unblamable christian. One does no longer live according to the lusts of sin, but according to the will of him who purchased us with his blood, drew us by his Spirit and regenerated us by his word, namely, Christ Jesus.

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Each has his Work.

All men cannot work in the same way. "There are diversities of operations." Upon the face of a watch you may see an illustration of my meaning. On that small space you have three workers; there is the second-pointer performing rapid revolutions; there is the minute-pointer going at a greater reduced speed; and there is the hour-pointer going at a still slower speed. Now, any one unacquainted with the mechanism of a watch would conclude that the busily little second-pointer was doing all the work; it is clicking away at sixty times the speed of the minute-pointer, and as for the hour hand, that seems to do no work at all. You can see in a moment that the first is busy, and in a short time will see the second stir; but you must wait still longer to assure yourself of the motion of the third. So it is in the church. There are active, fussy men, who appear to be doing the work of the whole world.

* In Memo Simon's Foundation.

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community; and others slower still. But can we do without the minute and the hour-pinters? The noisy second-hand might go round its little circle with a tolling the world the true time. We should be thankful for all kinds of workers. The silent steady hour hand need not envy its noisy little colleague. Each man must fill the measure of his capacity. Your business is to do your allotted work, so as to meet the approbation of the Master.—*British Standard.*

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Correction.

We regret very much to note in our last issue in the article, "A Visit," from bro. John M. Brennenman, on the 23d page, a number of misprints which escaped detection in reading the proofs. In the 2nd column in the 39th line from the bottom, for "read," read, rest; in the same column, 19th line from bottom, for "Springfield," read Springfield. In the 11th line, for "Beheld," read "Behold". In the 10th, for "pleasant," read pleasant. "In the 3rd line, for 'Eight,' read Eighty. In the 3rd column 3rd line from the top, for "common," read common. In 34th line, for "yesterday," read "yesterday."

Brother Amos Herr has been, during the first part of the month, on a visit with the brethren and churches in Cumberland and Perry Counties, Pa. He sends us a number of subscribers for the "Herald" from there.

If any of our subscribers fail to get their papers, they will confer a favor by informing us and we will endeavor to correct the failure.

Extracts from Letters &c.

Brother J. M. Brennenman under date of May, 17th writes as follows:

"My intended visit to the west will now be given up. Bro. Henry Yoder of Fayette Co., Pa., is on his way to Illinois and will do the work otherwise required of me."

"Bro. Yoder came here last Wednesday morning. Thursday he preached in our church, Friday we started together to Fort Wayne, by R. R., where we were met by Bro. Arnsztutz, with a team who conveyed us to his home the same day."

"On Saturday afternoon we had meeting at his house, likewise on Sunday forenoon, when his two oldest sons, who are just in the bloom of youth were baptized and added to the church. The sufferings and death of our blessed Redeemer were also set forth by the sacred emblems of the bread and wine. Bro. John Bechtel, with his wife and mother from Dekalb Co., were also there; they had come 20 miles to partake of the holy ordinance."

"There were in all, eleven of us who partook of the same, and although we were a small company, I nevertheless felt it was good to be there, and the presence of God's Spirit, made our communion so sweet and impressive, that I hope it will be long remembered, especially it was a pleasing sight to me to see those two young men, brothers, enlist under the banner of Christ, the captain of our salvation. May God

bless them, and grant that they may be shining lights in his church and to the world, may He guard and protect them from all the alluring snare of this sinful world and finally make them heirs of bliss in eternity."

"In the afternoon we again had meeting in a School house about a mile from the former place, where brother Yoder preached in the English language. On Monday morning brother Yoder and I took leave of each other; he intended to go with brother Bechtel to Dekalb, from thence to Elkhart, Indiana, from there to Illinois and visit the churches there. May God's Holy Spirit go with him and make his journey a prosperous and a fruitful one. I safely reached home the same day and found all well."

again another commandment is: "Thou shalt not kill." O! let us well consider what we are doing! how we act at the present time! Peace is acceptable and pleasing in the sight of God, and not the shedding of blood—let me reflect upon the words: "Love your enemies."

Now brothers and sisters, I pray you, do not be offended when we write to you concerning idols. I desire to give my views in answer to the question asked in the "Herald of Truth" No. 4, according to the brothers request about taking likenesses. The text we quoted seems very plain on the subject: "Whatsoever highly esteemed among men is an abomination in the sight of God!"

Now I write to you, not that I consider myself perfect in all points, for I know that in my flesh there is nothing good, but my desire is to know the will of God, and not only to know, but also to do the will of God, and to lay aside anything that may be an idol or lead to idolatry.

Now we can find very plainly in the old Testament, or the old law, that it was strictly forbidden to make an image or likeness even of fish or of beasts, and if this is so, what becomes of us if we respect only the image of man, and take likenesses of ourselves?

Says not that the New Testament does not forbid it; on the other hand, neither does it command it; so let us then do what Christ commanded us. That, I think, is the safest way for us to do.

Now brethren, I would like some of you, to write on this point and resolve the matter yet further. I should like to hear from you.

Millgrove, O. D. S.

From the New York Dispatch.

On the death of a youth.

SELECTED BY JONAS SHANK.

Oh lovely flower, cut down in youth,
Why should you die so soon?
Why should you wither and decay,
Ere life had reached its noon?

Why must you sleep sweet life away,
While just in your young bloom,
And leave your earthly friends to say,
Our child lies in the tomb?

Was it because the Son of God
Spoke from his holy throne,
And called you with his gentle voice,
And claimed you as his own?

Or was it of your own good will,
You left us thus alone,
Our saddest hearts for to distil
And your sad fate to mourn?

Me thinks, 'twas God our Fathers will,
Our heart thus far to grieve,
So that him and his dear Son,
Our all we'll freely give.

Written for the Herald of Truth.

We see that the Laws of nature, are keeping, and remaining in their regular order, and course, from year to year. The great I AM said it so, and it was so; thus the pleasant Spring with all its charms and beauty, is at hand, and the fields, the trees, the shrubs, and in short every thing that has growth in it, how beautifully they are dressed at the approaching summer; kissing as it were the days of Spring, by casting forth their green leaves, and rosy buds in glorious array.

Here we see by reflecting upon the past, that year after year, they remain

in their direct order, and in the full course of their own nature.

Is this not too much the case with humanity? many of our young men and young women, and even sometimes the aged, follow their own nature, evil and corrupt as it is, day after day, and year after year, and remain in their own nature, directly and as regularly as the animal and the vegetable kingdom keep in their's respectively—Should we not ask ourselves—do I belong to this class? who do the works of their own nature, live in lusts, in pride and vanity—giving vent to their evil propensities—sow to the flesh and reap corruption.

Man was created holy in the image and after the likeness of the Eternal God, but received a commandment; the command was soon disobeyed, and thus he incurred the displeasure of his Maker, and the penalty of God's just Law,—after the fall of man, his children were not born after the image of their God; but in the image and after the likeness of their Parents, sinful and wicked by nature; "thus sin entered, and death by sin came into the world;" all have sinned and come short of the glory of God; true, not all have sinned after the similitude of Adam; Paul says, "Nevertheless death reigned from Adam to Moses, even so those that sinned not after the similitude of Adam's Transgression." Thus we must all acknowledge that we are sinners, and we will find ourselves as such, when we get to know ourselves fully—but the soul that smeth shall die"—poor mortal man! What shall I do to be saved? Christ says: "Come unto me all ye that labor and I will give you rest." For as in Adam all die, even so in Christ all shall be made alive; but mark, Labor stands, not for naught, work out your salvation with fear and trembling" by giving God your whole heart, your Son, your soul; God delights in misery; He will pardon your sins. He says: "Come I will cleanse you." My blood is sufficient to cleanse all the filthy and unclean, who will come into me. Follow my steps, I have opened the way—in fact I am the way myself—"and all that will come unto me I will in no wise cast out—come be heirs unto salvation" I live and ye shall live also."

Strasburg, Pa. F.

The Soul!—What is it?

Look upon the dead body of a child. Everything is there that we could ever see. All its limbs are as perfect as ever. Not even a thread of its soft hair is gone, yet we miss something. Its mother says, "We have lost our precious little one!" The eyes are there, and the pure innocent mouth—but that something that looked out of the eyes and smelt with the mouth, is gone; and though that dead body is very precious and very beautiful, the parents mourn and feel that they can not find it in what they loved most; and what there is left must return to the dust as it was.

We can't see the spirit, but we can very sickly whether it is present or not. If one of you should die now, every body would say that the spirit was gone. We see its effects, just as we see the effects of the wind. We look out at the window and see the trees bending back and forth, or, if near the water, we see the waves rolling and dashing on the shore, and we know that there is a wind. We don't see the wind, but we see its effects.

This soul is all that makes the body alive. It is the spirit that gives form to your bodies, your friends, and them in the ground; "then shall the dust return to the earth again." And if, after some years, one should dig down into the grave, he would probably find only some decayed bones, and a few bones; all the rest would be turned to dust. The soul is that which makes the body worth any thing.

The Good Steward.

A STEWARD is he who is entrusted with the care of another man's property. He is required to be honest and faithful in the discharge of his duties. He may do what he likes with it. He may not do what he likes with it, for it is not own. One day he will have to give an account to his employer, and if he be found unfaithful he will be punished for his dishonesty or neglect.

We are all stewards. We have nothing of our own. Everything which we call our own really belongs to God. Our property, our time, our bodies, our souls, our life, and "every one thing" shall give account of himself to God. How shall we be able to do so? Are we honestly, as good stewards, using what God has entrusted to us? Will he say to us, "Well done, good and faithful servants?" Or are we wasting our lives, our powers, our possessions, in sin and folly? Woe to the wicked and slothful servant who does so. It is a dreadful thing to be found dishonest towards God. But if he pronounces us faithful, we need not fear what others may say of us.

The two Prayers.

Christ tells us of two men who went up into the temple at Jerusalem to

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Children's Column.

Watch, Mother, Watch.

Mother, watch the little feet
Climbing o'er the garden walk,
Bounding through the busy street,
Ranging cellar, shed and hall;
Never count the moments lost,
Never mind the time it cost;
Little feet will go astray—
Guide them, mother, while you may.

Mother, watch the little hand
Picking berries by the way,
Making houses in the sand,
Tossing on the fragrant hay.
Never dare the question ask,
"Why do me this weary task?"
These same little hands may prove
Messengers of light and love.

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Why should we fear to have our heavenly Father look within this volume? Ah! we know to well what an evil, unsightly book it is. Yet we need not on this account keep the Great Physician out. If we do we shall surely die. He "came not to call the righteous" but to save the lost.

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Speak gently.

"Speak gently—'tis better far,
To rule by love than fear;
Speak gently—let not harsh words mar
The good, the joy, which it may bring.
The good we might do there.

Speak gently—'tis a little thing,
Dropped in the heart's deep well;
The good, the joy, which it may bring.
Eternity shall tell."

Speak gently to the sorrowing. God alone knows how the magic of kind words will often exercise half the bitterness of a secret agony, or how the flowers of hope crushed by some pitiful loss, will revive under its soothing influence.

Then let us speak gently to each other; for who may know that his brother is not under the shadow of some great sorrow.

Speak gently to the poor. Embitter not the scanty crust of toll with blinding tears. Call not the flush of humiliation to sunburn brows, for they have enough to bear in their cheerless, struggling life.

Speak gently to the erring. Pierce not the already tortured by remorse, with unkind words, for we know not how the tempter came.

Perhaps in the form of light and beauty, with a voice sweeter than a Sirens song, which woof, entranced, and bound by spell, had to be broken. We do not know but we, too, might have fallen, had we thus been tempted. Perchance we have felt the evanescing, deadly spell and poisonous breath of the tempter, but had strength to turn ere it was too late.

By all that we suffered in that trying hour, in the hinging misery of days, months and years; by all the haunting memories that are still ours, let us deal kindly with those who have erred, and not forget that if we would reclaim them from wrong, and turn them to the right, we must speak gently.

The Plow.

The plow used in Syria is so light and simple in its construction, that the husbandman is under the necessity of guiding it with great care, bending over it, and loading it with his own weight, so that it will glide along without making any incision.

His mind should be wholly intent on his work, at once to press the plow into the ground, and direct it in a straight line. "Let the plowman," said Hesiod, "attend to his charge, and look before him; not turn aside to look on his associates, but make straight furrows, and have his mind attentive to his work." And Phiny, "unless the plowman stand forward, and press his plow into the soil, and conduct it in a straight line, he will cross it out with the pen of covenant love and mercy—a pen dipped in the precious blood of Jesus Christ." Oh marvelous change! The weight is gone, the condemnation is taken away, and can never return, for there is no power in heaven, in earth, in hell, that can dispense with justifying virtue of that precious blood.

(S. S. Times.)

Selected for The Herald of Truth.

"Hear His Voice."

The words which Jesus spoke in person while he was on earth, he now speaks by His Spirit and he addresses them unto all men, saying, "Repent ye, and believe the gospel." And the voice of the Saviour is a voice to which you ought to give earnest attention. Every consideration of duty and of gratitude and of love should persuade you to hearken to his invitation, and not to harden your hearts. Let every other voice be silent while Jesus speaks.

We do him a disservice if we do not heed his voice. "Well done, good and faithful servants!"

He bade us, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." To such an earnest and urgent exhortation our Lord inclines in that declaration: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

The Heart Volume.

Each of us carries about with him a remarkable book. It is written with imperious distinctness on the tablets of the heart. It is a complete, impartial transcript of our mortal history.

It is a record, unflinchingly exact, of each thought, word and deed, of each impression, desire and motive. And we are each the writers. We are born scribes of this inner life. From the hour of accountability we begin this moral history, and it continues our entries until long after age or disease has paralyzed the hand that holds the mortal pen.

What records are we making? What have we already made in the past?

What do we purpose to make in the future? Are we making a readable book? Is it improving, instructing, elevating, sanctifying? Do we love to pore over its pages? Or, do we seldom open it—and why? Alas! there is in the record of us all so much that is

dark and disagreeable and deadly, that we dread to recall it, and we would fain forever seal the pages on which it is imprinted.

But we can not. Only by the grace of God can we be enabled to perceive this gloom to our present and eternal safety.

Let us seek this grace.

How solemn the thought is that we carry with us such a Book of Days, such a world record! And how impressive, that it is kept within us, by ourselves, on our very souls!

How good it is to have the Book of Remembrance out of which we shall be judged; and the two will be found to compare ungerringly when they are opened at the throne, so that from our own records we shall be judged, "that every mouth may be held before God."

Speak gently—'tis a little thing, Dropped in the heart's deep well; The good, the joy, which it may bring. Eternity shall tell."

How sweet the gospel's healing sound. Come, sinners, haste, O sinners, away, While yet a pardoning God is found!

W. C. D.

My dearest Saviour and my Lord, Teach me according to thy word; O make me true in heart and tongue; And take me to thee while I'm young; That I may dwell in peace with thee, Forever in eternity.

Lord make me thine obedient child, O make me faithful, meek and mild, And I will strive to do thy will; My heart with righteousness to fill; That I may dwell in peace with thee, Forever in eternity.

Lord teach me how thy name to praise, And with all my all happy days; And may I ever watch and pray, And live rejoicing every day; That I may dwell in peace with thee, Forever in eternity.

O may I love and serve my God, And walk the path the Saviour trod, That when I leave this world of woe, This earthly mansion here below, I then may dwell in peace with thee, Forever in eternity.

S. R.

We hope our sister will use her pen freely for the benefit of the readers of the "Herald." A mind possessed of such rare ability should certainly not remain idle.

(Ed.)

THE HERALD OF TRUTH.

and covered himself with sackcloth and cast in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles' saying: Let neither man nor beast, herd nor flock, taste anything; let them not feed nor drink water; but let man and beast be covered with sackcloth, and cry mightily unto God; yet, let them turn, every one from his evil way, and from the violence that is in their hand. And God said unto them, that they turned from their evil ways, and he spared them." This also is a sufficient necessity implied in true Repentance; to turn from our evil ways. Turn ye, turn ye from your evil ways, for why will ye die, O House of Israel?"

And again "Thus now saith the Lord of Hosts, turn ye now from your evil ways, and from your evil doings." Again: "Therefore also now saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning, and rend your hearts, and not your garments, and turn unto the Lord your God."

Evangelical repentance then implies a true reformation; and so long as our repentance does not reform us, it is no repentance into life.

The parable of the prodigal son, is an excellent representation of true repentance. When he came to him self, and saw his sinful and perishing condition, he said, I will arise and go to my Father, and will say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son, make me as one of thy hired servants. He saw his sins to be exceeding great and felt himself too unworthy to be called a son. Just so will all true penitents feel; because they feel ashamed of their former sinful conduct. "What fruits had you then in those things whereof ye are now ashamed?" Like David he would confess, "Against thee, O Lord, have I sinned and done this evil in thy sight. Create in me a clean heart, O God; and renew a right spirit within me," will be their prayer; or like the publican, "God be merciful to me a sinner." The woman which was a sinner, and stood at the feet of Jesus behind him, weeping, and washed his feet with tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with ointment, is another true representation of Repentance into life. Jesus said unto her, "Thy sins are forgiven; thy faith hath saved thee, go in peace." He was very full of love towards the sons of men in his service in the mount: "Blessed are they that mourn, for they shall be comforted." Peter repented after he had denied the Lord, when he went out, and wept bitterly.

Repentance then is not a mere outward confession of our sins, but a deep heartfelt, and painful sorrow and mourning on account of them. A truly penitent sinner abhors and loathes himself. "He is bowed down greatly, he goes mourning all the day long." He is ready to exclaim with the poet:

"Will mercy be so kind,

To spare such a rebel as me?

And O! can I possibly find,

Such plenteous redemption in thee."

Oh how important a matter is it then, and how necessary, dear reader, that we each ask ourselves the question: Did I ever truly and heartily repented of all my sins? Did I ever confess my sins to God, with a broken and contrite heart, and pray to him sincerely for the forgiveness of the same? For unless we sincerely repent, and live a new and reformed life in this world, we have no promise of a happy life in the world to come. It is to us who cannot repent of our sins, unless it be given us of God, but God is too merciful to command us to do anything without giving us also the power and the

privilege to do the same; for God "exalted his Son Jesus to be a Prince and a Saviour, to give Repentance to Israel, and forgiveness of sins;" (Acts 5: 31,) and in Chap. 11: 18, we find that God hath also to the Gentiles granted repentance unto life.

Repentance then is a doctrine universally binding upon all men in all ages of the world; a doctrine taught and incited by the holy prophets, and by Christ and his apostles, and by all the good faithful ministers of the gospel. It is true, the prophets have seldom used the word "Repentance"; but they more frequently used the word "turn, or return." "Return unto me and I will return unto you, saith the Lord of hosts. But ye said, wherein shall we return?"

At the dedication of the Temple, Solomon prayed, saying: "when the people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee, in this house: then hear thou in Heaven, and forgive the sin of thy people Israel." "If they sin (for there is no man that sin not) and then be angry with them and deliver them to the enemy, so that they carry them away captive unto the land of their enemy, far or near; yet if they shall be think themselves in the hands of the Gentiles, and then to the Gentiles, that they should repent and turn to God, and do works meet for Repentance." From the foregoing we can clearly see that the doctrine of Repentance is not an invention of deceitful men; but that it is a true Bible doctrine, commanded by God himself, which is strictly binding upon all men everywhere; because all have sinned; and all their enemies which led them away from their land, * * * then hear thou their prayer and their supplication. Hearken, O thy dweller in the flesh, to maintain their cause, and give thy people the sins sinned against thee." &c. 1 Kings 8: 46. John the Baptist was a preacher of Repentance as we find: "In those days came John the Baptist, preaching in the wilderness of Judea, and saying: "Repent for the kingdom of heaven is at hand." O generation of vipers," said he, "who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for Repentance." "I indeed baptize you with water unto Repentance" &c.

Repentance was the very first doctrine that Jesus taught, as may be seen Mat. 4: 17: "From that time Jesus began to preach, and to say, Repent for the kingdom of heaven is at hand." Or according to Mark: "Repent ye, and believe the Gospel." "He upbraided the cities wherein most of his mighty works were done because they repented not. Woe unto thee, Chorazin! woe unto thee Bethsaida! for if the mighty works which were done in you, were done in Tyre and Sidon, they would have repented long ago in sack cloth and ashes." "When some told him of the Galileans, whose blood Pilate had mingled with their sacrifices, Jesus answering, said unto them, Suppose ye that these Galileans, sinners above all others, repented much more than these? I tell you Nay: but except ye repent, ye shall likewise perish." How pitifully did the prophet Ezekiel discharge his message by calling to sinners in the following language: "Repent and turn yourselves from all your transgressions; so iniquity shall not be your ruin."

"Turn ye, turn ye from your evil ways, and ye shall live" was the language of the holy prophet. Ministers are still ambassadors for Christ. As he called sinners to repentance, when he was upon earth, so they are sent in his place to do his work; "as though God did beseech you by us; but as man is a free agent he is left to choose the good and reject the evil, or choose the evil and reject the good, so that he can quench and resist the strivings of the Spirit, by hardening his heart against his kind admonitions, as Stephen said to the Jews: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as ye did the prophets, from the beginning of the world unto this present time." "Quench not the Spirit."

Dear reader, have you not frequently felt the operations of the good Spirit working upon your mind, and telling you that you should repent and turn to God? you certainly have. O! then resist not of the Holy Spirit any longer for fear he might leave you for ever to perish in your sins.

Secondly: God commands men to them as a kind of ssage, "from a free and fall freedom from all their guilt, and their most horrible crimes, &c., and to receive them into his favor and under his protection as dear children, and heirs of an eternal inheritance, if they will but repent and turn to him from all their transgressions, and he forthwith become truly, loyal subjects to his divine government; yes, God's word is full of warnings, callings, and invitations to sinners to repent, that methinks it alone should be sufficient to convince and persuade and overcome the most hardened rebel and cause him to accept his offered terms of eternal salvation. Kind reader, are you yet impenitent sinner, and will you still venture your poor immortal soul by this foolish obstinate, and unrepentant course who in such plain terms by his word commands them to repent? Surely God asketh nothing of us but what is reasonable; he even condescendeth so low as to reason with sinners. He says: "Wash you, make you clean; put away the evil of your doing from before mine eyes cease to do evil, learn to do well &c." Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson they shall be as wool. If ye be willing and obedient ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken." O reader, will you then not be willing and obedient when God commandeth you to do that which will be for your eternal benefit? O how can you be so unreasonable?

Thirdly: God commandeth men to repent by sending forth his awful judgments over the earth; such as at the present time in our land; the sword, famine, pestilence, earthquakes & as a destructive scourge, when manifold callings, invitations and chastenings have no effect.

Thus the Lord useth various means, all out of love and mercy to bring men to Repentance. "Knowest thou not that the goodness of God leadeth thee to Repentance?"

He is not willing that any should perish, but that all should come to Repentance." These words evidently imply that unless men do repeat they must perish. Because as before remarked, Christ will save no impenitent sinner; his doctrine is "except ye repent ye shall perish." Then shall sinners perish when they shall be punished with everlasting destruction and torment.

There is then a day of Judgment appointed when God will judge the world by Jesus Christ; he will judge the world and all his creatures, because they are not of the world. Of this final day of Judgment God hath given assurance unto all men, "in that he hath raised him (Jesus) from the dead." The resurrection of Jesus is a pledge that all men will be raised from the dead. "For if the dead rise not, then is Christ not risen;" and if the dead would not be raised, then there could be no judgment, and if there was no judgment to come, then Repentance would be useless. But as we are assured of resurrection and future judgment, therefore for repentance and remission that we may be prepared to meet our God in peace; for the Apostle tells us that "we must all appear before the judgment seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or evil."

The Judgment day is called the "day of the Lord, which will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be melted up; seeing then, that all these things shall be dissolved, & we shall stand in the presence of all the holy congregation of God; the just, the merciful, the learned, the merchant and the husbandman, the statesman and the tradesman, the old and the young. The word man here is the same as man elsewhere, which is "mensch" in the German, which includes and signifies every human being.

This great and all important command of God therefore concerns every human kind, both men and women. Wherever the gospel is preached in this purity, there is also this command of God: Repentance in force. God has a perfect right to command us what to do, so that we must obey or be destroyed with an everlasting destruction.

Dear reader, hast thou ever become obedient to this command? If you have not, then how awful is your condition? Does God the great Lawgiver and omnipotent Jehovah command you, and will you dare venture your never-

dying soul by disobeying? If you refuse to repent, how will you be able to appear before the judgment seat of Christ? Then how will you tremble before him as a mighty judge? It will then be too late to repent. O my friends, when your sins may be concealed, then their sins may be detected out, by that precious and mighty blood of Jesus, "which cleanseth from all sin."

Fourthly: God commandeth men

to repent by his chastening rod of affliction. "Before I was afflicted," said David, "I went astray: but now have I kept thy word." Again: "It is good for me that I have been afflicted, that I might learn thy statutes."

"Afflictions though they seem severe, are of incalculable worth." The Lord in many instances sees proper to afflict poor sinners with sickness and pain, in order to bring them to a knowledge of themselves, that they may see their ungodliness and wretchedness while living in sin and rebellion against him; or he afflicts them by sending death into their families to remove a dear child, a brother or sister, a father or mother, a husband or wife. Such painful bereavements are always loud calls to Repentance. "Woe to zealous therefore for Repentance!"

Fifthly: The Lord commandeth men to repent by sending forth his awful judgments over the earth; such as at the present time in our land; the sword, famine, pestilence, earthquakes & as a destructive scourge, when manifold callings, invitations and chastenings have no effect.

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Careless, thoughtless, eating and drinking, will the impenitent then be overtaken, and overwhelmed in horror and everlasting despair.

When the ark was closed, and the flood came, and the waters began to cover the face of the earth, how must those naughty and impudent rebels have felt, to see death and destruction staring them in the face? My dear reader, take warning in time, if you are yet impudent; for as the wicked and ungodly then perished and were destroyed by water, so will they be perished and be destroyed in that great and awful coming day by fire. Let me therefore bring you in mind of Repentance, Faith, and baptism of which the Apostle speaks (Heb. 6:1,2,) as fundamental doctrines requisite on account of the resurrection of the dead, and eternal judgment."

"It is appointed unto men once to die, but after that the judgment." Wherefore let all men every where repent and prepare to appear before the judgment seat of Christ, where a strict account will be required of men for every idle word they have spoken. Tremble, O thou swearer, who so often useth the name of God in vain. "Repent ye therefore and be converted; that your sins may be blotted out, enter into everlasting punishment; but the righteous enter into everlasting life."

Therefore let us hear the conclusion of the whole matter. Fear God and keep his commandments, for this is the whole duty of man, for God shall bring every work into judgment with every thing, whether it be good, or whether it be evil."

"And think thou, O man, that thou shalt escape the judgement of God? or despisest thou the riches of his goodness, and forbearance, and longsuffering, not knowing that the goodness of God leadeth thee to repentance?"

Then that O man, who by whom God will judge the world, is none else than the man Christ Jesus. "He is ordained of God to be the judge of quick and dead, for the Father judgeth no man, but hath committed all judgment unto the Son."

There is then a day of Judgment appointed when God will judge the world by Jesus Christ; he will judge the world and all his creatures, because they are not of the world. Of this final day of Judgment God hath given assurance unto all men, "in that he hath raised him (Jesus) from the dead." The resurrection of Jesus is a pledge that all men will be raised from the dead. "For if the dead rise not, then is Christ not risen;" and if the dead would not be raised, then there could be no judgment, and if there was no judgment to come, then Repentance would be useless. But as we are assured of resurrection and future judgment, therefore for repentance and remission that we may be prepared to meet our God in peace; for the Apostle tells us that "we must all appear before the judgment seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or evil."

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THE HERALD OF TRUTH.

For the "Herald of Truth."
The unceasing conflict between
the Spirit and the flesh of the
true Christian.

Conclusion.

Does the flesh forbid to give alms, and do good; the Spirit says, with Daniel 4: 27: "Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening to thy life." They say, "The Lord is he that delivereth us from time of trouble; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous; but grief never ceaseth after; and it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Comp. also 1 Cor. 10: 12: "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Finally, Heb. 10: 36, 37: "For ye have need of patience, till the day receive the promise; for yet a little while, and he that shall come, will come and will not tarry."

Behold, thus speaketh the flesh against the Spirit, and the Spirit against the flesh. The flesh desires that man should do evil, and work out that to which he by nature finds himself mostly inclined; above all this, good stands in the way, and hindres it, especially to seek it; but what was it? The Spirit indeed was willing, but the flesh was weak, and hence it came that before he had foreseen himself, the fear of man overcame him, and caused him to do that which he otherwise would not.

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This when the flesh and the Spirit have been led out to draw the heart, either to good or to evil, we observe, that in this conflict the Spirit indeed is not always (for sin in regard to certain dominion in the believer is always destroyed or mortified and put off) yet oftentimes overcome, and the flesh retains the predominance; therefore also Paul further says: "So that ye cannot do the things that ye would."

He means to teach through this, that the believing Galatians, oftentimes when through the impulse of the Spirit, they had designed good, the flesh

and the world, you can see, did not

desire to do good, but rather to do

evil; and so we see, that the flesh

were nevertheless overcome by the

world, and having food and garment let us therewith be content. But

they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which draw men in destruction and perdition. For

the love of money is the root of all evil; which while some envied after,

they have erred from the faith, and

pierced themselves through with many sorrows." Also Prov. 30: 8, 9. "Lest we from me vanity and lies; give me neither poverty nor riches,"

"lest I be full and dene thy, and say,

"What is the Lord?" or lest I be poor and stink and take the name of my God in vain."

Do the flesh, in adversity, stir up murmurings and impatience; the Spirit points out, (Heb. 12: 1-3) that we should lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross despising the shame, and is down to us; and let the world through the flesh consider him that endured such contradiction of sinners against himself, lest we be wearied and faint in our minds; and verse 5-11: "My son, despite not thou the chastening of the Lord, nor faint when thou art rebuked by him; for whom the Lord

lovethe he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of Spirits, and live? For they verily, for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness; the Lord will preserve him, and keep him alive; and he shall not deliver him to the will of his enemies." And Matt. 25: 34-40. "Then shall the King say unto them on his right hand; Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was abhorred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in naked, and ye clothed me; I was sick, and ye visited me. Then shall the righteous answer him, saying, Lord, when we were thus abhorred, and fed thee? or thirsty and gave thee drink? When saw we thee a stranger and took thee in? or naked and clothed thee? Or when saw we thee sick, or in prison and came unto thee. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done unto me."

Does the flesh provoke to revenge; The Spirit presents before them (Matt. 5: 5) "Blessed are the meek;" and Matt. 5: 12. "Blessed are our debts, as we forgive our debtors." For we say, "For I have often been upon your hearts, Father will also forgive you" compare with Rom. 12: 19, 20. "Dear beloved avenger not wrath: for it is written, vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst give him drink, for in so doing shalt heap coals of fire on his head."

Would the flesh seek also to enter

upon evil ways to gather wealth;

the Spirit saith from 1 Tim. 6: 6-10: "But godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out. If then we have eaten, we have had enough; if we have drunk, we have had enough; let us therewith be content. But

they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which draw men in destruction and perdition. For

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"lest I be full and dene thy, and say,

"What is the Lord?" or lest I be poor and stink and take the name of my God in vain."

Do the flesh, in adversity, stir up murmurings and impatience; the Spirit points out, (Heb. 12: 1-3) that we should lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross despising the shame, and is down to us; and let the world through the flesh consider him that endured such contradiction of sinners against himself, lest we be wearied and faint in our minds; and verse 5-11: "My son, despite not thou the chastening of the Lord, nor faint when thou art rebuked by him; for whom the Lord

lovethe he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of Spirits, and live? For they verily, for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness; the Lord will preserve him, and keep him alive; and he shall not deliver him to the will of his enemies." And Matt. 25: 34-40. "Then shall the King say unto them on his right hand; Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was abhorred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in naked, and ye clothed me; I was sick, and ye visited me. Then shall the righteous answer him, saying, Lord, when we were thus abhorred, and fed thee? or thirsty and gave thee drink? When saw we thee a stranger and took thee in? or naked and clothed thee? Or when saw we thee sick, or in prison and came unto thee. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done unto me."

An event of like character may be seen in David: Though without any doubt the Spirit sought to draw him away from his adultery with Bathsheba, with the representation that he was not only as an Israelite, called to holiness; but also as king, he must shew forth himself, holy to the utmost perfection: thus was the Spirit overcome of the flesh, so that David fully accomplished his ignominious adultery to which the flesh urged him.

Who should have thought that the righteous, who walked so uprightly with God, should at any time by the flesh and its lusts, be so far overcome and drawn aside, as to be seen drunken and uncovered in his tent? but none less did it happen. Gen. 9: 21. Could we also well imagine that just Lot, whose soul was vexed from day to day with the filthy conversation of the Sodomites, could be drawn into the most extreme lewdness by the flesh itself, namely, to incest with his daughters? and yet, Alas! it happened. Gen. 19: 31, 32. The apostle Peter had not the remotest idea of denying the Lord Jesus; he could not believe it, when the Lord Jesus, privately told him, "Follow me, I will make thee a greater fisher of men." And taking the helmet of salvation and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Fourthly: That for a perfect salvation, through temporal death, they may desire, strive, and with Paul exclaim (Thess. 7: 24) "O wretched man that I am! who shall deliver me from the body of this death;" and Phil. 1: 23. "For I have desire to depart and be with Christ;" or with the church, (2 Cor. 5: 2) "In this we groan, earnestly desiring to be clothed upon with our house, which is our heaven." The Spirit indeed was willing, but the flesh was weak, and hence it came that before he had foreseen himself, the fear of man overcame him, and caused him to do that which he otherwise would not.

Behold, thus speaketh the flesh

against the Spirit, and the Spirit

against the flesh. The flesh desires

that man should do evil, and work

out that to which he is naturally

inclined; above all this, good

stands in the way, and hindres it,

especially to seek it; but what was it?

The Spirit indeed was willing, but the flesh was weak, and hence it came that before he had foreseen himself, the fear of man overcame him, and caused him to do that which he otherwise would not.

This when the flesh and the Spirit

have been led out to draw the heart,

either to good or to evil, we observe,

that in this conflict the Spirit indeed

is not always (for sin in regard to

certain dominion in the believer is al-

ways destroyed or mortified and put

off) yet oftentimes overcome, and the

flesh retains the predominance; therefore also Paul further says: "So that ye cannot do the things that ye would."

He means to teach through this, that the believing Galatians, oftentimes when through the impulse of the Spirit, they had designed good, the flesh

and the world, you can see, did not

desire to do good, but rather to do

evil; and so we see, that the flesh

were nevertheless overcome by the

world, and having food and garment

let us therewith be content. But

they that will be rich, fall into tem-

ptation, and a snare, and into many

foolish and hurtful lusts, which draw

men in destruction and perdition. For

the love of money is the root of all

evil; which while some envied after,

they have erred from the faith, and

pierced themselves through with many

sorrows."

Now then friend, if there is always

to be found in the believing such a

severe conflict between the flesh and

the Spirit, as in our discourse you have

learned, shall we say then of such persons, who know of no combat or conflict in them, but lay down quite

contented upon the couch of their sins;

and to whom the preaching of such a

conflict between the flesh and the Spirit

is an entirely strange, and unknown

language, of which they understand nothing? Alas! Is this not clear evi-

dence that such persons are yet

true believers? and never ceas-

ingly to sin? I say, "never ceas-

ingly to sin?"

Secondly: That they may constantly take refuge in the service of God and seek help, strength and support in Him alone; that they may lay hold of the enabling power with complete trust in the Lord, and consider him that endured such contradiction of sinners against himself, lest we be wearied and faint in our minds; and verse 6-11: "My son, despite not thou the chastening of the Lord, nor faint when thou art rebuked by him; for whom the Lord

lovethe he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of Spirits, and live? For they verily, for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness; the Lord will preserve him, and keep him alive; and he shall not deliver him to the will of his enemies." And Matt. 25: 34-40. "Then shall the King say unto them on his right hand; Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was abhorred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in naked, and ye clothed me; I was sick, and ye visited me. Then shall the righteous answer him, saying, Lord, when we were thus abhorred, and fed thee? or thirsty and gave thee drink? When saw we thee a stranger and took thee in? or naked and clothed thee? Or when saw we thee sick, or in prison and came unto thee. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done unto me."

and my portion forever. Fer, lo, they that are far from the stony parish: thou hast destroyed all them that go a whoring from thee. But it is good for me to draw near to God?" I have put my trust in the Lord God, that I may declare all thy works. And if perchance they have gained some victory over the flesh, that they may learn therefrom to give God, and not them selves the honor thereof, and to say, Ps. 124: "If it had not been the Lord who was on our side, when men rose up against us, then had we swallows up quick, when there was none kindred against us, then the waters had overwhelmed us, the stream had gone over our soul: then the proud waters had gone over our soul. Blessed be the Lord who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth."

Thirdly: That they may be the better on their guard, and earnestly exert themselves to be more than conquerors; also daily more and more to increase in the mortifying of the sinful flesh; and that thus herein they may shew forth their manhood and filthiness; (Rom. 6: 18) "Always allукeth the shield of faith, whereby we are protected from all the fiery darts of the wicked. And taking the helmet of salvation and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Fourthly: That they may be the better on their guard, and earnestly exert themselves to be more than conquerors; also daily more and more to increase in the mortifying of the sinful flesh; and that thus herein they may shew forth their manhood and filthiness; (Rom. 6: 18) "Always alluketh the shield of faith, whereby we are protected from all the fiery darts of the wicked. And taking the helmet of salvation and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Fifthly: That they may be the better on their guard, and earnestly exert themselves to be more than conquerors; also daily more and more to increase in the mortifying of the sinful flesh; and that thus herein they may shew forth their manhood and filthiness; (Rom. 6: 18) "Always alluketh the shield of faith, whereby we are protected from all the fiery darts of the wicked. And taking the helmet of salvation and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

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Seventhly: That they may be the better on their guard, and earnestly exert themselves to be more than conquerors; also daily more and more to increase in the mortifying of the sinful flesh; and that thus herein they may shew forth their manhood and filthiness; (Rom. 6: 18) "Always alluketh the shield of faith, whereby we are protected from all the fiery darts of the wicked. And taking the helmet of salvation and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Eighthly: That they may be the better on their guard, and earnestly exert themselves to be more than conquerors; also daily more and more to increase in the mortifying of the sinful flesh; and that thus herein they may shew forth their manhood and filthiness; (Rom. 6: 18) "Always alluketh the shield of faith, whereby we are protected from all the fiery darts of the wicked. And taking the helmet of salvation and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Ninthly: That they may be the better on their guard, and earnestly exert themselves to be more than conquerors; also daily more and more to increase in the mortifying of the sinful flesh; and that thus herein they may shew forth their manhood and filthiness; (Rom. 6: 18) "Always alluketh the shield of faith, whereby we are protected from all the fiery darts of the wicked. And taking the helmet of salvation and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Tenthly: That they may be the better on their guard, and earnestly exert themselves to be more than conquerors; also daily more and more to increase in the mortifying of the sinful flesh; and that thus herein they may shew forth their manhood and filthiness; (Rom. 6: 18) "Always alluketh the shield of faith, whereby we are protected from all the fiery darts of the wicked. And taking the helmet of salvation and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Eleventhly: That they may be the better on their guard, and earnestly exert themselves to be more than conquerors; also daily more and more to increase in the mortifying of the sinful flesh; and that thus herein they may shew forth their manhood and filthiness; (Rom. 6: 18) "Always alluketh the shield of faith, whereby we are protected from all the fiery darts of the wicked. And taking the helmet of salvation and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Twelfthly: That they may be the better on their guard, and earnestly exert themselves to be more than conquerors; also daily more and more to increase in the mortifying of the sinful flesh; and that thus herein they may shew forth their manhood and filthiness; (Rom. 6: 18) "Always alluketh the shield of faith, whereby we are protected from all the fiery darts of the wicked. And taking the helmet of salvation and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Thirteenthly: That they may be the better on their guard, and earnestly exert themselves to be more than conquerors; also daily more and more to increase in the mortifying of the sinful flesh; and that thus herein they may shew forth their manhood and filthiness; (Rom. 6: 18) "Always alluketh the shield of faith, whereby we are protected from all the fiery darts of the wicked. And taking the helmet of salvation and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Fourteenthly: That they may be the better on their guard, and earnestly exert themselves to be more than conquerors; also daily more and more to increase in the mortifying of the sinful flesh; and that thus herein they may shew forth their manhood and filthiness; (Rom. 6: 18) "Always alluketh the shield of faith, whereby we are protected from all the fiery darts of the wicked. And taking the helmet of salvation and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Fifteenthly: That they may be the better on their guard, and earnestly exert themselves to be more than conquerors; also daily more and more to increase in the mortifying of the sinful flesh; and that thus herein they may shew forth their manhood and filthiness; (Rom. 6: 18) "Always alluketh the shield of faith, whereby we are protected from all the fiery darts of the wicked. And taking the helmet of salvation and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

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Seventeenthly: That they may be the better on their guard, and earnestly exert themselves to be more than conquerors; also daily more and more to increase in the mortifying of the sinful flesh; and that thus herein they may shew forth their manhood and filthiness; (Rom. 6: 18) "Always alluketh the shield of faith, whereby we are protected from all the fiery darts of the wicked. And taking the helmet of salvation and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

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Nineteenthly: That they may be the better on their guard, and earnestly exert themselves to be more than conquerors; also daily more and more to increase in the mortifying of the sinful flesh; and that thus herein they may shew forth their manhood and filthiness; (Rom. 6: 18) "Always alluketh the shield of faith, whereby we are protected from all the fiery darts of the wicked. And taking the helmet of salvation and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Twentiethly: That they may be the better on their guard, and earnestly exert themselves to be more than conquerors; also daily more and more to increase in the mortifying of the sinful flesh; and that thus herein they may shew forth their manhood and filthiness; (Rom. 6: 18) "Always alluketh the shield of faith, whereby we are protected from all the fiery darts of the wicked. And taking the helmet of salvation and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Twenty-firstly: That they may be the better on their guard, and earnestly exert themselves to be more than conquerors; also daily more and more to increase in the mortifying of the sinful flesh; and that thus herein they may shew forth their manhood and filthiness; (Rom. 6: 18) "Always alluketh the shield of faith, whereby we are protected from all the fiery darts of the wicked. And taking the helmet of salvation and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Twenty-secondly: That they may be the better on their guard, and earnestly exert themselves to be more than conquerors; also daily more and more to increase in the mortifying of the sinful flesh; and that thus herein they may shew forth their manhood and filthiness; (Rom. 6: 18) "Always alluketh the shield of faith, whereby we are protected from all the fiery darts of the wicked. And taking the helmet of salvation and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Twenty-thirdly: That they may be the better on their guard, and earnestly exert themselves to be more than conquerors; also daily more and more to increase in the mortifying of the sinful flesh; and that thus herein they may shew forth their manhood and filthiness; (Rom. 6: 18) "Always alluketh the shield of faith, whereby we are protected from all the fiery darts of the wicked. And taking the helmet of salvation and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Twenty-fourthly: That they may be the better on their guard, and earnestly exert themselves to be more than conquerors; also daily more and more to increase in the mortifying of the sinful flesh; and that thus herein they may shew forth their manhood and filthiness; (Rom. 6: 18) "Always alluketh the shield of faith, whereby we are protected from all the fiery darts of the wicked. And taking the helmet of salvation and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Twenty-fifthly: That they may be the better on their guard, and earnestly exert themselves to be more than conquerors; also daily more and more to increase in the mortifying of the sinful flesh; and that thus herein they may shew forth their manhood and filthiness; (Rom. 6: 18) "Always alluketh the shield of faith, whereby we are protected from all the fiery darts of the wicked. And taking the helmet of salvation and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Twenty-sixthly: That they may be the better on their guard, and earnestly exert themselves to be more than conquerors; also daily more and more to increase in the mortifying of the sinful flesh; and that thus herein they may shew forth their manhood and filthiness; (Rom. 6: 18) "Always alluketh the shield of faith, whereby we are protected from all the fiery darts of the wicked. And taking the helmet of salvation and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Twenty-seventhly: That they may be the better on their guard, and earnestly exert themselves to be more than conquerors; also daily more and more to increase in the mortifying of the sinful flesh; and that thus herein they may shew forth their manhood and filthiness; (Rom. 6: 18) "Always alluketh the shield of faith, whereby we are protected from all the fiery darts of the wicked. And taking the helmet of salvation and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Twenty-eighthly: That they may be the better on their guard, and earnestly exert themselves to be more than conquerors; also daily more and more to increase in the mortifying of the sinful flesh; and that thus herein they may shew forth their manhood and filthiness; (Rom. 6: 18) "Always alluketh the shield of faith, whereby we are protected from all the fiery darts of the wicked. And taking the helmet of salvation and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Twenty-ninthly: That they may be the better on their guard, and earnestly exert themselves

THE HERALD OF TRUTH.

as Peter after denying Jesus, loved his master more than did any of the other disciples. One corruption after another will destroy us, until at last, God himself will destroy us. And temporal death take you from this trouble-some field of conflict of the world to the beautiful peace of heaven. "I have fought a good fight, I have finished my course, I have kept the faith." Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me in that day, and not to me only, but unto all them also, that love his appearing. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him." Amen.

The Herald of Truth.

PRESIDENT LINCOLN has appointed Thursday the 4th of August as a day of fasting and prayer. We hope it may be observed by all. Our prayers should be offered with earnestness and zeal, that peace in our land may be restored, that the sword may be put back into its sheath, that brother may no longer raise his hand against brother, but that union, peace and love may reign throughout our land, and that we may lead a quiet and peaceful life.

BEDMINSTER, PA., June 8th 1864.
SAMUEL GOTTSCHALK.

AT THE REQUEST of some brethren we are preparing several articles for the "Herald of Truth" which for want of time we have not yet been able to finish. We have also articles sent us which we could not get ready for the present number. Bro. Sherf's letter came too late for this month, but will appear in the next No.

A Letter from Bucks Co., Pa.

Dear Brethren:

I take my pen in hand as a mark of esteem to inform you that we are all well, hoping this may find you and your families in the same state of health.

The grace and love of God be with you and us, now and forever more. Amen.

We arrived home safe on the 30th of May in good health and found all well and prosperous. Our neighbors are also well, excepting a few who are afflicted with lingering diseases. On the 31st, the day after we came home, a brother named Hockman, a neighbor to bro. Henry Nice (who was also with us while we were visiting with you in Lancaster Co.) was buried. He bid bro. Nice, "Good speed," but now has gone to his long home. Several others have been buried since. Death is still doing its work in the land. Of course, sickness is still doing its painful ways, and seek the Lord while he may yet be found. Christ is ever willing to receive penitent sinners. He stands with outstretched arms, pleading with sinners;

"O turn ye! O turn ye! for why will ye die?"

Since God in great mercy is coming so near, come wretched, come starving, come just as ye are. Since God in great mercy is coming so high."

that the hearts of many might be prepared as a temple, as a dwelling place unto the living God, so that the Spirit of truth might dwell in all regenerated hearts—guiding and leading them unto

all truth and be to them a consoler in time and in eternity, and give them the hope of seeing each other again, in a better world, where there will be no parting, and where praises are sung to God and the Lamb in heavenly strains, with all the holy saints, in the heavenly courts, with loud hallelujahs for evermore.

May God in infinite mercy be with you and us, and bless us both in this world and in the world to come, and may we hold out to a blessed end in Christ Jesus, so that in truth we may be able to say: "our conversation is in heaven, from whence we look for the Saviour, the Lord Jesus Christ, who shall change this vile body, that it may be fashioned like unto his glorious body" &c. Phil. 3: 21. And after we have done this, then shall we enter into that house not made with hands, eternal in the heavens, there to meet, to part no more, but be with Christ and the holy saints, to serve him day and night, with the host that John saw in white robes, that came out of great tribulation. Let us endure unto the end, that we may be truly able to say with the Apostle Paul; "I have fought a good fight, I have finished my course, I have kept the faith. I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day, and not to me only but to all them also that love his appearing."

BEDMINSTER, PA., June 8th 1864.

SAMUEL GOTTSCHALK.

The foregoing letter was addressed to our late lamented brother Pro. Peter Riser, of the Great Bend of Mount Joy, Lancaster Co., Pa., with the request that it be sent to us, which was accordingly done by bro. Riser, about a very few days before his sudden departure. (Edr.)

Tearless Eyes.

"God shall wipe away all tears from their eyes." The expression is one of exquisite tenderness and beauty. The poor Buds said that he could never read this without being affected to weeping. All of the negative descriptions of hell, there is not one perhaps that would not be far exceeded in the world of weeping—a vale of tears. Who is there of the human family that has not shed a tear? Who that has not wept over the grave of a friend, over his own losses and cares, over his disappointments, over the treatment he has received from others, over his sins, over his follies, vices, and woes of his fellow men? And what a change it would make in our world, if it could be said that henceforward not another tear would be shed, not a head would ever be bowed again in grief! Yet this is to say nothing of the sorrows and afflictions of the world there is to be no peace, no disappointment, bereavement. No friend is left in direful agony on a sick-bed; no grave is to be opened to receive a parent, a wife, a child; no gloomy prospect of death is to draw tears of sorrow from the eyes. To that blessed world, when our eyes run down with tears, we are permitted to look forward; and the prospect of such a world should contribute to wipe away our tears here—for all our sorrows will soon be over.

And amidst the trials of the present life, when friends leave us, and when we are separated from them, when the hearts of many are blotted out, and memory is lost, it will not be long, before we will be there, then we shall see it ourselves. O! that we then need not with sorrow exclaim: "We fools and brutish persons, we have missed the right way." Yea, time and eternity are important, therefore: "Let us fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." Heb. 4: 1 J. G. STAUFFER.

Even so will it be with us in regard to eternity. We hurry rapidly towards it, and perhaps think ourselves "Home, home, home!" But, O! it will not be long, before we will be there, then we shall see it ourselves. O! that we then need not with sorrow exclaim: "We fools and brutish persons, we have missed the right way." Yea, time and eternity are important, therefore: "Let us fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." Heb. 4: 1 J. G. STAUFFER.

LIFE.

Life is onward—use it
With a forward aim,
Toil is heavenly—choose it,
And its welfare claim.
Look not to another
To perform your will;
Let not your own brother
Keep your strong hand still.

Life is onward—never
Look upon the past;
It would hold you ever
In its clutches fast.
Now is your dominion—
Use it as you please;
Bind not the soul's pinion
To a bed of ease.

Life is onward—try it
Ere the day be lost;
It hath virtue—buy it
At whatever cost.
If the world should offer
Every precious gem,
Look not at the scoller,
Change it not for them.

Life is onward—heed it
In every varied dress;
Your own act can speed it
On to happiness.
His bright opinion o'er you
Time waxes not in vain,
If Hope beholds before you
Her prophetic strain.

Life is onward—prize it
In sunshine and in storm;
Ob do not despise it,
In its humblest form.
Hope and Joy together,
Standing at the goal,
Through Life's darkest weather,
Beckon on the soul.

For the "Herald of Truth."

The Importance of our Time.

In the April Number of the "Herald of Truth," I read with much satisfaction, an article under the title: "The duties of parents to themselves and their children." This theme brings before our minds, methink we are inclined to think lightly of and to forget. The world is a school, in which we should educate ourselves and our children for eternity. O! who considers as he should, the importance of that theme.

We imagine to ourselves that it is something far away, and do not consider often enough the time between us and it. Once I was making a journey to the great city of Chicago, of which I had already heard many times; as I hurried speedily towards it I thought to myself, what will be the appearance of this city; when I shall once behold it. But soon I saw the city; soon I walked through its streets, and in a few days, I was already considerably acquainted with it.

Even so will it be with us in regard to eternity. We hurry rapidly towards it, and perhaps think ourselves "Home, home, home!" But, O! it will not be long, before we will be there, then we shall see it ourselves. O! that we then need not with sorrow exclaim: "We fools and brutish persons, we have missed the right way." Yea, time and eternity are important, therefore: "Let us fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." Heb. 4: 1 J. G. STAUFFER.

Apply your Hearts unto Wisdom.

Psalm 90: 12

O that they were wise, that they understood this, that they would consider their latter end. Deut. 32: 29.

While I was reading the columns of the "Herald of Truth," I saw that my brethren all around me were busily at work, and I on the stool of do nothing, looking gently on. I began to think, shall I also be slothful? I will also let my shoulder to the wheel and help to push forward this important work which is in progress, and while I was reading the articles of my dear brethren and saw how they strove to discharge their duty towards mankind, to awaken them that they might escape everlasting fire, it made me remember the song of Moses, which set forth God's mercy and vengeance towards the children of Israel, according to their obedience, or disobedience, and in which he finally exclaims: "O that they were wise, that they understood this, that they would consider their latter end!" that it might be well with them, and with their children forever. Now, dearest friends, wherever you be, young or old, "Hear counsel, and receive instruction, that thou mayest be wise in thy latter end." Prov. 8: 20. "Now therefore hearken unto me, O ye children, for blessed are they that keep God's ways, hear instruction, and be wise and refuse it not." Prov. 8: 33. Now as we have the power to choose, or to refuse, as we can see in many places of scripture, let me entreat you for the sake of your everlasting welfare, to make a wise choice, and choose the holy scriptures, which are able to make you wise unto salvation. Hear what Moses and Joshua told the children of Israel, just before they took their approach to them. Moses after telling them their duty warning them, finally in conclusion told them: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life that both thou and thy seed may live." And likewise Joshua after teaching them in the same manner: "and if it seem evil unto you, to serve the Lord choose it this day whom ye will serve." Therefore be persuaded to serve the living God, speaking out of the midst of the fire as we have, and lived." Dent. 5: 26. And they begged of Moses that he should go near and hear all that the Lord their God would speak unto him, and they did as he commanded him, and they did as he told them to do, and told their promises, and all that they had spoken. And the Lord said further: "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them and with their children forever." Such dear friends, is the language of Almighty God, to mortal man; and you are still slumbering and sleeping your time away, while the chastening rod of the great Jehovah is upon you, and you shut your eyes and stop your ears in defiance against the creator of the universe, in whose hands your life is placed, and when it is given you and thrown you into the very lowest abyss in a moment; therefore I entreat you again to be wide awake and take advice of the wise man Solomon, where he says: "Go to the ant thou sluggard, consider her ways and be wise; which having no guide, overseer or ruler, provided her meat in the summer, and gathered her food in the harvest, how long will thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, is a gain to nothing, and it is better to shun the poverty come as one that travelleth, and thy want as an armed man. In short let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work unto judgment, with every secret thing, whether it be good or whether it be evil.

O when will ye be wise,
Ye great and mighty band?

Why will you wisdom so despise;
And lose that happy land?

THE HERALD OF TRUTH.

Letter from Lock, Ind.

Worthy brother in Christ Jesus!

I take this opportunity to write to you a few lines, and to address you as a brother, although we do not bear the same name, as I am called an Anonite and you a Mennonite; but Jesus says: Whosoever shall do the will of God the same is my brother and my sister. Since the merciful Father and the God of all grace, in these last days, these pernicious and troublesome times, through the sound of his gracious and holy word has brought us forth from the sleep of death into which we had fallen through sin, and since we are saved from the curse of sin, therefore rejoice that we may indeed lay aside all party spirit (or sectarianism) and reach forward to the prize that is before us, and ever bear in mind the words of our Saviour where he says: These things I command you that ye love one another, by this shall all men know that ye are my disciples. Of this mark (of true discipleship) we find a great deal in the bible; and are everywhere exhorted thereto, that this testimony, namely, love unmingled, pure, and sincere be among us. But if we have not this testimony, the enemy will very easily and easily find out our origin and bring division upon us before long, so that we will contend as the Midianites; therefore let us strive earnestly after this testimony; that is, love, so that we may indeed at all times be found a people loving people; for if we have not love, the shield, that is faith, and similar weapons will avail us nothing.

JOHN RINGENBERG.

On that ye all were wise!
In these dark gloomy days;
You'd seek for mansions in the skies,
And walk in wisdom's ways.

The wise their latter end
Do always bear in mind;
They see that Jesus is their friend,
Their Saviour,—O how kind!

The wise shall ever shine,
But fools in the dark;
O let us now be wise in time;
Before we hence depart.

Be wise both young and old,
All ye that are at ease;
Go practice what you have been told,
Then you can rest in peace.
Delphos, O.

G. BRENNEMAN.

VA Letter from Roanoke, III.

JOHN E. FUNK.

Worthy Friend and Brother:

With this opportunity I inform you, dear brother, that we (your God) are all well, and wish that with my feeble pen I may find you, and your wife, in like circumstances of health and happiness.

Further I let you know, that I and brother, as also fellow servant, John G. Bachman, of Grundy Co., Illinois, in the month of May, visited the church in Mahaska Co., Iowa, 225 Miles west of here.

On the 11th of May at five o'clock in the morning we entered the cars of the Logansport and Owatonna R. R. at Cruger Station. At six o'clock we arrived at Peoria, where we stopped until two o'clock in the afternoon, when we again took the cars on the above mentioned road, and towards evening arrived at Galesburg. There we had to change cars and at night fall came to the Mississippi river, opposite Burlington. There we went on board the steam Ferry-boat and rode over to the city of Burlington, where we then took lodgings for the night at a Hotel.

On Thursday morning at 7 o'clock we again took the cars on the R. R. running from Burlington to Ottumwa, 66 miles west of Burlington. There we again changed cars and took the train bound for Keokuk to Edgelyville. At Ottumwa we left the railroad and travelled 12 miles by stage to the town of Oskaloosa. From there we had yet 7 miles to our friends. It was about 4 o'clock when we left the town. We now hurried on foot towards our friends, whom we had so nearly reached, and with the evening twilight arrived at the house of Barbara Beuler, who is now nearly 70 years old, where we were received in a very hospitable manner.

The next morning Friday, we visited the minister and deacon living in that place, Peter T. Beuler and Jacob K. Beuler. We found them all well and cheerful.

The time of our visit among the brethren and sisters in Iowa extended itself to five days. We held meeting five times in private houses. On Whit Sunday the Sacrament of the supper of our crucified Redeemer was celebrated and practiced according to the order of the Gospel.

On Monday forenoon we held meeting with bro. Jacob K. Beuler's, and on Tuesday evening at his we had our last meeting with O. O. Beuler. On Wednesday morning we started for home, and the brethren, J. A. and Henry Beuler brought us in a vehicle to Edgelyville. There we again took the cars at 3 o'clock, and at 10 o'clock in the evening arrived at Burlington, where we again took lodgings for the night at a Hotel. There shall come.

Thursday morning at 7 o'clock we took the ferry boat, and in about half an hour had crossed over the river. Then again on the Illinois shore we took the cars, and at 12 o'clock arrived at Peoria. There we had an opportunity to ride in a farmers wagon to Washington. There I remained all night, with sister Kaufman. From Washington I had 15 miles to my home.

On Friday morning I again had an opportunity to go in a vehicle to within half a mile of my home, where I thus arrived in the forenoon and found all well.

My fellow traveller, the dear brother and fellow-worker in the vineyard of the Lord, John Bachman, took the cars at Washington on Sunday night to begin his homeward journey. I have been informed that he also arrived safely at home.

Further in relation to our brethren and sisters in the faith, in Iowa. The church numbers but few members. They have as already said, a minister and a deacon and hold meetings regularly every three weeks.—They should necessarily be visited oftener. If at any time, any of our fellow-servants come to the western states, they should by all means visit our brethren and sisters in the Lord, in Mahaska County, Iowa. Now I have given you a brief account of our journeys to visit the church in Iowa, and dear brother, if you think my poor, indigent writing is worthy of a place in the "Herald of Truth," you may publish it, but if not, it is all right also.

JOSY BALLY.

For the "Herald of Truth".

The Lord's Prayer.

In Universal Appropriateness.

In all our lives and times, in all climates and ages, he who offers this prayer offers it appropriately. It is a prayer adapted to all diversities of rank and condition. The prince in his palace can offer no better prayer; the peasant who gathers his family within his cottage, for their daily worship, uses it with equal propriety. It equally demands the wants of the rich and the poor, of the noble and the lowly. If you are at home with your family, it is unwilling to suffer, or permit God to do as he lists with him? Wheat, which is the noblest of all cereals, is the grain which only steals heat, it had trod upon it with their feet, and finally upon the table, when we again changed cars and took the train bound for Keokuk to Edgelyville. At Ottumwa we left the railroad and travelled 12 miles by stage to the town of Oskaloosa. From there we had yet 7 miles to our friends. It was about 4 o'clock when we left the town. We now hurried on foot towards our friends, whom we had so nearly reached, and with the evening twilight arrived at the house of Barbara Beuler, who is now nearly 70 years old, where we were received in a very hospitable manner.

This present wearisome task, it nevertheless does not seem to be a burden. You learned it when a little child, lisping its beautiful phrases one by one, attentively taking them from the lips of your mother. You recite it with pleasure and skill, and sorrowfully, when you shut your eyes, and it comes to you in a moment. When you open your eyes again, it is as though you had never seen it before. You recite it with pleasure and skill, and sorrowfully, when you shut your eyes, and it comes to you in a moment. When you open your eyes again, it is as though you had never seen it before.

Whatever your condition may be—whatever afflictions, anxieties, or sorrows you may have, if you can sincerely open up to God all these petitions, you are happy; and if God sanctifies bestow all that you desire, and you will not lack for anything.

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J. K. N.

THE STRENGTH OF SILENCE. It is a great art in the Christian life to learn to be silent. Under opposition, rebukes, injuries, still be silent. It is better to say nothing than to say it in an excited or angry manner, even if the occasion should seem to justify a degree of anger. By remaining silent, the mind is enabled to collect itself, and call upon God in secret aspirations of prayer. And thus you may speak to the honor of your high profession, as well as to the good of those who have injured you, when you speak from God.

THE HERALD OF TRUTH.

Childrens Column.

STORM THOUGHTS FOR A CHILD.

BY LUCY LARCOM.

When the rain falls, I will say,
"Lord, refresh my soul to-day!
To the roots of every thought
Be the living waters brought;
That my boughs sweet fruit may bear
Ripening high in heavenly air!"

When the mists obscure the vale,
Making all the sunshine pale;
So that I no longer know
Paths wherein I daily go,
Say I, "Though I can not see,
Yet my soul will follow thee!"

When the wind howls down the hill;
When wild gusts the valley fill;
When the thunder rolls in dread,
Listening, I will bow my head,
Saying, "In the life-storm drear,
Let me, Lord, still voice hear!"

When the snow, with fall so light,
Clothes the quiet world in white,
Father, I will say to thee,
"Robe me in thy purity!"
And, when death comes, let me rise
To the white throne of the skies!"

The Prisoner and his blind Daughter.

All the readers of the *Herald* have no doubt heard of John Bunyan, who wrote that old but beautiful book, the "Pilgrim's Progress." Some of them know, too, that he was sent to prison just for preaching God's truth, and was kept there for twelve long years—yes, shut up in the dark, dirty gaol at Bedford for a longer time than many of them have lived. "What a terrible thing," says a little boy. "What did poor John Bunyan do?" "I should have cried all day long!" Aye, but that would have been very silly, my young friend. The good preacher knew better. He had done nothing wrong, and therefore his mind was quite easy; for there is nothing that gives such peace in the heart as to think we have been doing right. And as he had been put in prison for serving God, he was quite sure that God was always with him, even in that dull and cheerless place, and would set him free again, as soon as He saw it would be best. So John Bunyan did not fret, but kept up a stout heart, and put his trust in God.

But if he had fretted, I will tell you what I think he would have fretted about. Not because he was shut up in a lonely cell, but because he had a wife and four children at home, and he could work for them at his trade no more. One of the four was a little blind girl. Poor blind Mary! Her father could not take care of her any longer, and how could she work for him?

(Selected for "The Herald of the Truth.")

HYMN.

The Spiritual Railway.

The way of Life is compared, and very aptly too, to a Railroad. The illustration is so striking, and so familiar to all, that it needs no comment or explanation. The reader can at his own leisure make his own reflections upon it. (Editor.)

The road to heaven by Christ was made, With heavenly truth the rails are laid, From earth to heaven the line extends, To life eternal where it ends.

Repentance is the station then, Where passengers are taken in, No fee for them is here to pay, For Jesus is himself the way.

would buy of the prisoner's blind daughter, and speak a kind word to the poor child.

John Bunyan's mind was not idle, any more than his hands—even in prison. While his busy fingers toiled at work upon the board, he was thinking those great and wise thoughts which afterwards wrote out, and which have come down to us in that beautiful story, the "Pilgrim's Progress," and in many other good books.

How useful John Bunyan was, even in his dark and lonely cell! What a lesson for us who have our liberty, and can go where we please, and work for Jesus without any fear of being put in prison!

The credit that is got by a lie only lasts till the truth comes out.

The bible is the engineer, It points the way to heaven so clear, Through tunnels dark and dreary here, It does the way to glory steer.

God's love the fire, his strength the strain, Which drives the engine and the train, All you who would to glory ride, Must come to Christ, in him abide.

Come then poor sinners, now's the time At any station on the line, If you repeat and turn from sin, The train will stop and take you in.

MARRIED.

On the 9th of June Abraham S. Lehman of Franklin Co., to Mary Smith of Columbia Co., both of Ohio.

JACOB BOWMAN.

DIED.

On June 21, of consumption at her residence, in Medina Co., O., our sister Elizabeth Oberholzer, aged 41 years and 9 months. Her remains were consigned to the tomb on the 23d, accompanied by a large concourse of friends and relatives. Appropriate remarks were made upon the occasion by the brethren Abram Rohrer and Henry Beers from John 5: 28, 29. She leaves a husband and 12 children to mourn the loss of an affectionate wife and tender mother. She was a faithful member of the church for fifteen years. She leaves us the evidence, that her desire was "to depart and be with Christ." Weep not for me my friends so dear, Nor shed for me the sorrowing tear, I am not dead, but only sleep, My silent slumber, O how sweet!

Inclination is a broad and evil avenue through which temptation can walk in. Even if public sin come not in, there slides along a quiet retinue of self-indulgences, which soon grieve away the Holy Spirit.

Asking Father.

A man of fine social qualities, always ready to make the acquaintance for the greater part of his children, a man of enterprise and a master of the strictest school, was skeptical in regard to prayer, thinking it superfluous to ask God for what nature had already furnished ready to hand. His eldest son became a disciple of Christ. The father, while recognizing a happy change in the spirit and deportment of the youth, still clung to his old objection to prayer, as unphilosophical and unscientific.

"I remember," said the son, "that one made free use of your pictures, specimens and instruments, for the entertainment of my father. When I came to him, he said to me, 'All that I have belongs to my children, and I have provided it for them; still, I think it would be respectful always to ask your father before taking anything.' 'And so,' added the son, 'although God has provided everything for me, I think it is respectful to ask him, and to thank him for what I use.'

The skeptic was silent; but he has since admitted that he has never been able to invent an answer to this simple, personal, sensible argument for prayer.

DANIEL BRENNEMAN.

On the 14th of June, at the residence of Joseph Kulp, in Gardiner, Grundy Co., Ill., of Typhoid Fever, John W. Brown, aged 44 years. He was member of the M. E. church for twenty years, and appeared to be wholly prepared to meet death. He was sensible to the last, and just before his death called all his children to his bedside and talked to them, telling them to be good children, and to live near unto God. Then he called aloud unto the Lord, to bid him die, saying that he was ready to meet his God. Then he folded his hands together, and called to God to have mercy on his children and to bless them; and soon after the spirit took its flight to the world beyond. He leaves four orphan children to mourn his unexpected death.

JOSEPH KULP.

On the 21st of June, at his residence in Mount Joy, Lancaster Co., Pa., of disease of the heart, our worthy and beloved brother, Preacher Peter Rissner, aged 66 years, 10 months and 2 days.

He retired at the usual hour, and apparently in usual good health, but before 10 o'clock, P. M., the vital spark had left its elvayent tentment.

On the 24th his remains were deposited in his family grave yard, above a large pile of his earthly possessions, to pay the last tribute of respect to the deceased brother. The funeral sermon was preached by the brethren John Brubaker and John Landis, from Luke 2: 29, 32.

Some six years ago bro. Rissner visited Markham and Waterloo Colleges, Canada-West, where he has many

friends living. On Sunday, two days previous to his death, he was at the previous house of worship in his accustomed health. He lived an upright life and we feel sure he that died a Christian. I e was delighted to entertain all that called upon him, in the most hospitable manner. "Blessed are the merciful for they shall obtain mercy. Blessed are the pure in heart for they shall see God."

PETER NISSELY.

My acquaintance with brother Rissner, though somewhat limited was, however, so avakken in my heart for him the highest esteem as a Christian, and the tenderest love as a brother and a friend. (Brother Daniel Brennenman and myself visited him at his house in January last, while stopping in Monroe, Ind.) When he accompanied us to Banks City, he told us of his end, dead brother brother Brennenman writes as follows: "Let us receive this as another monitor, testifying to us of the certainty of death, and the uncertainty of life. It is very cheering to me to look back to the time when it was our privilege to kneel down so frequently with him at the Mercy Seat, to implore the blessings of heaven. With special delight do I remember one morning upon rising, that I merely intimated to him, how becoming and necessary it was for us to again seek the face of God. Whereupon he replied: 'Yes, it is indeed necessary,' and thus we assumed together the position of humble worshippers. My brother shewed the fond hope that when we again assume that position together, it will be where the perfect holiness reigns eternally. 'God grant that this may be. Amen.' (Edar.)

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No longer is my mortal frame, The seat of suffering, grief and pain, Serene and tranquil is my sleep, My lonely slumber, O how sweet!

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The Herald of Truth.

Devoted to the interests of the Denomination of Christians known as "The Mennonites."

Vol. 1.

CHICAGO, AUGUST 1864.

No. 8.

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A MONTHLY RELIGIOUS PAPER.

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for we know that tribulation worketh patience, experience, hope; and hope maketh not ashamed: because the love of God is shed abroad in our hearts, by the Holy Ghost, that is given unto us.

Even as the apostle in the foregoing writing quotes a passage from the old Testament to prove that death shall be destroyed and swallowed up, namely, the words of the prophet Isaiah, 25: 8, where it is said: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces," so he also does here in the words of our text; for he has borrowed the words: "O death where is thy sting? & O death where is thy victory?"

Even as the apostle in the foregoing writing quotes a passage from the old Testament to prove that death shall be destroyed and swallowed up, namely, the words of the prophet Hosea, where it is written, "I will ransom them from the power of the grave, I will free them from death, I will give them life, I will bring them up from the dead, I will be their God."

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in which the dead are buried: in this sense the word hell in the bible is taken differently, as 1 Sam. 2: 6.

Then death, like a sleep, makes alive; he bringeth down to the grave, & bringeth up. And again, Ps. 16: 10.

"Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." And again, Rev. 6: 8. "And I looked, and beheld a pale horse: and his name that sat on him was death, and hell followed with him."

The reason why I do not understand the word hell to mean the place of the damned after the day of judgment, but the grave, or the place of the dead: in general, is that hell after the day of judgement will not lose its victory, because then it will begin to triumph over the dead.

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17—19. In like manner the apostle shows that sin is the sting of death, in Rom. 5: 12. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Yet the apostle shows not only that sin is the sting of death, which gives death power to kill, but also at the same time, through what means sin receives its power, namely, through the law: "For the law strengtheth the law." The law which God gave to his first parents after he had created them, gave sin strength, when it was transgressed by them; for had God given them no law, we can not believe that it would have been sin to eat of the tree whose fruit "was good for food and pleasant to the eyes." Gen. 3: 6. Much less that sin thereby would have obtained strength, and death power to kill; whereas what the apostle says, Rom. 4: 15, "where no law is, there is no transgression, is in a certain measure, the case here. But because God had forbidden them to eat of the tree, and threatened them with death if they would eat thereof, therefore it was, because the commandment of the Cross was transgressed; on this account also by commandment gave sin strength, and through the strength of sin, death obtained power to kill. I rather hold for it, that the apostle had in view the law of Moses which besided the promise was brought into effect on account of sin, long afterwards. This gave (man) to know sin, that otherwise was not so well known, but concealed, as the apostle testifies of this, Rom. 7: 7, 11, 13. And again in the same chapter v. 5: "For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death; and in this sense he said, 'the law' (Rom. 8: 2,) a law of sin."

Very properly it is said that the believers shall obtain the victory over hell and death, from God through Jesus Christ, because out of Christ, and the salvation accomplished by him. "None can by any means redeem his brother, nor give God a ransom for him: For the redemption of the soul is precious, and (with man) it ceaseth forever," P's. 49: 7, 8. But that which with man was impossible, God by whom is salvation from death, shows that before him, through Jesus Christ it was possible, since he has given his own Son, and Christ according to the well being of good pleasure of his Father, voluntarily gave his life, a ransom for many, that they might be free, and though costly and precious price to gain (or merit) the forgiveness of sins, for in him "we have redemption through his blood, the forgiveness of sins, according to the riches of his grace," (Eph. 1: 7.) without which forgiveness we could have had no more consciousness of sin; but in those sacrifices there is a remembrance again made of sins every year; for it is not possible that the blood of bulls and goats should take away sins." Heb. 10: 2, 3, 4. And again Chapter 9: 9, he says: "that both the gifts and sacrifices which were offered, could not make him that did the service perfect, as pertaining to the conscience."

But notwithstanding this, that death now kills every one by his sting, and the grave overcomes us all, and that it hath promised life unto those who keep it perfectly according to the plain, distinct words of God, Lev. 18: 5. "Ye shall therefore keep my statutes, and my judgments: 'Behold, I am the Lord,' which lifto me not understand with the Sabbath or Jews, which denied the resurrection of the dead, because they did not understand the scriptures, nor the power of the same, but only a long and blessed life here upon earth; but I believe that under this promise, eternal life, which the blessed shall hereafter enjoy is at the same time included with it, because the apostle especially quotes these words. ("That the man which doeth those things shall live by them") Rom. 10: 5, and Gal. 3: 12, to show that Israel upon a plain of probation through the law, and the promises even of this same life, which is seen through Christ, and shall be obtained by the righteous through faith in him, which we know that it is eternal life.

But although the law was holy, just and good, and promised eternal life to those who in perfection sought after it, yet nevertheless because it was not kept perfectly by any one, but by every one, in many points transgressed (so that we also hear even those who fear God, exclaim with sighings: "Who can understand his errors?" Cleanse thou me from secret faults.") Ps. 19: 12—it was so far from it, that any one, by the law could obtain eternal life,

that on the contrary, all that were under the law were guilty of the curse, yea the wrath and the punishment of God, because of the strength which the law gives to sin through the transgression thereof. This the apostle points out, (Gal. 3: 10) when he says: "As many as are of the works of the law, are under the curse: for it is written, Cursed is every one that comitteth not in all things which are written in the book of the law, to do the law." And again, when he speaks of the law he says: "And the commandment which was ordained to life, I found to be unto death; for sin, taking occasion by the commandment, deceived me, and by it slew me. Was then that which is good made death unto me? God forbids. But sin, that which did not appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." Rom. 7: 10, 11, 13. And again in the same chapter v. 5: "For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death; and in this sense he said, 'the law' (Rom. 8: 2,) a law of sin."

Behold ye beloved, so great strength (or power) sin obtained through the law, and this was too great, because through it none can be justified before God, nor made free of the guilt and the punishment of sin, with which transgressors are threatened by the law. By the deeds of the law, shall no flesh be justified before God, (Rom. 3: 20;) for all offerings that must be offered according to the restraint of the law, and were offered for reconciliation could never (satisfy our apostle) satisfy him that, "for them that they not have done what they ought to do, but had had no more consciousness of sin; but in those sacrifices there is a remembrance again made of sins every year; for it is not possible that the blood of bulls and goats should take away sins." Heb. 10: 2, 3, 4. And again Chapter 9: 9, he says: "that both the gifts and sacrifices which were offered, could not make him that did the service perfect, as pertaining to the conscience."

Further, Jesus during his life perfectly kept the law perfectly, and through his death was made a curse for us, in order that we might be freed from the curse thereof, and from the punishment which the law required on account of sin; so that (the law) had no power to condemn the true believers in Christ. This the apostle shows, Rom. 8: 1—4, where he says: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the Spirit of the life of Christ in Jesus hath made me free from the law of Sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for condoning sin, so that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." and again: "Christ has redeemed us from the curse of the law by the promise of the gospel, for it is written, Cursed is the man which挂hangs on a tree."

(Conclusion in the next number.)

From the Peace advocate,
The Prince of Peace.
His name shall be called, THE PRINCE
OF PEACE. Isaiah.

"By frequent use it hath passed into a proverb, that the work of man's extremity is nearest the work of man's extremity of God's opposite." The sentiment of this aphorism is expressed plainly in the words of Moses, spoken just before his ascent to the top of Pisgah to view the promised land and to die. "For the Lord shall judge His people, and repeat Himself for His servants when

He seeth that their power is gone, and that there is none shut up or left;" that is, as Henry hath it, "God's time will appear for the deliverance of His people, is when things are at the worst with them." How often and affectingly this truth is illustrated in the history of Israel, in their deep straits and surprising deliverances, I need not remind any who are accustomed carefully to study the Bible. Especially was this true of the Jewish nation at the time of Christ's appearing. "The people walking in darkness have seen a great light—the dwellers in the land of death shades, light has beenamed upon them." This is the glorious fulfilment in the advent of the Messiah—an event of which the prophet speaks, as though it were then manifested, "After a child is born to us, and the government is upon His shoulders; and His name is called, Wonderful Counsellor, The Mighty God, The Everlasting Father. *The Prince of Peace.*" Not that He should actually bear either of these names, but that they would be descriptive of His character. "For the increase of the government, (a power) and to the peace (or prosperity) of this reign) there shall be no end; upon the throne of David and upon his kingdom to establish it, and to confirm it in justice and in righteousness from henceforth and forever." This language is applied to the birth of Jesus by the angel Gabriel in addressing His mother, "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob forever, and of His kingdom there shall be no end."

The "desire of all nations" blessed be God, has come, and to-day multitudes are commemorating this supposed anniversary of His birth. Let us, on this occasion, contemplate His character as we have it in the prophetic announcement which I have quoted. "*The Prince of Peace.*" Why is the Lord Jesus thus called? I reply briefly, He is called this name, and to-day multitudes are celebrating this honorable appellation because, (1.) *He alone procured peace between God and men.*

This He did by giving himself a propitiatory sacrifice for men in a state of enmity with God. That in becoming incarnate, was plainly foretold by the prophet Isaiah, "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace—by which our peace with God is procured—is upon him, and by His stripes we are healed." Most emphatically is this taught in the New Testament. "Therefore, because he was delivered up for a peace with God—'who hath made both' Jew and Gentile—'one; and hath broken down the middle wall of partition between us, for to make in himself of twain one new man, so making peace; and that I might reconcile both unto God in one body by the cross, having slain the enmity thereby, and came and preached peace to you which were afar off, and to them that were nigh.'" Ephesians 11, 13—18.

Again, the same writer thus addresses his Colosian brethren, "For I pleased the Father, that in me should be the fulness of the Godhead bodily; and having made peace through the blood of His cross, by Him to reconcile all things unto Himself. And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy, and unblamable, and unreprovable in His sight." Well may He be called "The

THE HERALD OF TRUTH.

"Prince of Peace," who hath at an amazing expense effected a reconciliation between God and His rebellious creatures.

He deserves this honorable appellation because, (2.) *He has procured for men peace in their own bosoms.* Peace is a stranger to every man who lives in sin—who cherishes a disobedient temper—refuses to believe in the Lord Christ. "The wicked man travaleth with pain all his days. A dreadful full sound is in his ears; in prosperity the destroyer shall come upon him." Again, "the way of transgressors is hard." Still again, "the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no quietness saith my God to the wicked." While cherishing an unholy temper, living in the indulgence of sinful appetites, men must be devoid of all peace. Such know something of the feelings, if they do not use the language, of him who, as the poet hath it exclaimed: "Which way I fly is hell myself an hell." So true is it, that the unity of the Spirit in the bond of peace."

But for men of this character Jesus Christ procured peace, and when by faith they embrace Him, they at once experience peace in accordance with the promise which He gave His disciples when with them, "Peace I leave with you, not as the world giveth, but I give to you. Let not your heart be troubled, neither let it be afraid." Again these things have I spoken unto you that in my way of speech may pass." Paul in exhorting his Philippians brethren to "be careful for nothing, but in everything by prayer and supplication, with thanksgiving for all offerings that must be offered according to the restraint of the law, and were offered for reconciliation, may God be pleased to grant (or merit) the forgiveness of sins, for in him "we have redemption through his blood, the forgiveness of sins, according to the riches of his grace," (Eph. 1: 7.) without which forgiveness we were hateful and abominable before God, whose eyes are too pure to behold evil; yea, without which forgiveness there was no blessed restoration to be expected; for if God should mark iniquity, who shall stand? P's. 130: 3.

Thus plainly does it appear that, in procuring peace between God and men, in providing for its residence in the bosom of renewed sinners, and in the bosom of a people who are a curse to the world, the Lord Jesus is richly entitled to the appellation given him by the prophet, *The Prince of Peace.*

From this subject it may be inferred, (1.) *That the era of universal peace will be hastened just in proportion as the church of Christ awakes to duty.*

Let us look at some of the predictions of the Bible on the subject of universal peace. Proprietary of this time we real: "III. mirth wars to cease unto the end of the earth; III. breaketh the bow and cutteth the spear in sun; II. burneth the chariot in the sun; I. i.e., all the instruments of war shall be destroyed." War shall not last long since reached me from your side of the great waters which separate us from each other, saying: "The instrument of the gospel to their conversion, to the claims of peace, is utterly amazing. That multitudes who have no other claim to the name of Christians than that they live where the gospel of Christ is preached, and which they refuse to listen to it, than that they have the Bible in their houses, though they neglect to read it, who never take the name of Christ upon their lips but to profane it. I repeat, what multitudes of these are present in their observance of this day! Not with a sense of their obligation to Him who died for them; not with a penitent sense of their sins, nor with the faintest desire of His pardoning mercy, or with the slightest determination to honor Him, or even to prepare to meet Him in judgment. They merely improve this as a holiday. They mingle in the dance, quaff the intoxicating bowl; others engage in the vulgar games of chance and bilboquet. The name of Him whose day they profess to celebrate, on such a day provoke the God of heaven! How must they grieve the Lord Jesus Christ! How they tend to harden the heart, and thus ripen men for aggravated ruin!"

Nothing can be plainer, than that the Spirit, the temper of Christ alone, will qualify any man for the suitable commemoration of a season like this. He that cherishes a spirit of war cannot suitably observe the anniversary of the Saviour's birth. The thing is impossible. Sympathy with the feelings of Christ in coming into the world, leads to His character and person, and to His fellow-men everywhere for Christ's sake, are indispensable to a proper celebration of His advent to earth. These feelings alone will enable us to hail the day with joy. Possessing suitable and affecting views of His character—His work as the Redeemer of lost, and guilty, and wretched men, and of His object as the Prince of Peace, we shall be prepared to unite in the angelic song on the plains of Bethlehem on this memorable day, "Glory to God in the highest, and in earth peace, good will towards men."

J. S. Green.

Micronesia, Maui, Hawaiian Islands, May 29, 1859.

LOOK AT HOME
OR THE ACCUSERS ACCUSED.

A Great man used to say, that he never saw a criminal dragged to execution without asking himself: "Who knows whether this poor fellow, who is condemned, be guilty of the crime that he is charged with?" which it would be well for all of us put to ourselves, when we see any of our fellow-creatures punished; for I am persuaded that many of us have sins which all things considered, deserve the rod as much as the sins of those people who endure chastisement for them. I am sorry to add, that in general, we are so far from putting to ourselves any such question as I have spoken of, that we do what is directly the contrary. We contrive to praise, instead of taking occasion to blame ourselves, when we see another in fault. We immediately say, "Well, I thank God I never did anything

shedding each other's blood, or appealing to Mohametan soldiers to settle their senseless disputes. Could the Lord Jesus speak to them from His throne of glory, He might be supposed to address them in the words of Jesus to Judas Iscariot, "What peace? so long as the wretchedness of thy mother Jezebel, and her witchcraft are so many?" What have ye to do in commemorating the birth of the Prince of Peace, while your hearts are filled with hate to each other, your hands reeking with each other's blood?

Next to these are the churches of Europe, some of whose numbers doubtless commemorate the day with suitable feelings, but most of whom probably make it an occasion of mirth and festivity. And then what multitudes who have no other claim to the name of Christians than that they live where the gospel of Christ is preached, which they refuse to listen to it, than that they have the Bible in their houses, though they neglect to read it, who never take the name of Christ upon their lips but to profane it. I repeat, what multitudes of these are present in their observance of this day! Not with a sense of their obligation to Him who died for them; not with a penitent sense of their sins, nor with the faintest desire of His pardoning mercy, or with the slightest determination to honor Him, or even to prepare to meet Him in judgement. They merely improve this as a holiday. They mingle in the dance, quaff the intoxicating bowl; others engage in the vulgar games of chance and bilboquet. The name of Him whose day they profess to celebrate, on such a day provoke the God of heaven! How must they grieve the Lord Jesus Christ! How they tend to harden the heart, and thus ripen men for aggravated ruin!

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We immediately say, "Well, I thank God I never did anything

THE HERALD OF TRUTH.

so bad as this. I never in my life did what such-a-one has done. I am not so bad as he, however; and that we attack his whole character, and think to show our goodness in doing so, which is the case in speaking of him. Never was this term better exposed or the evil better represented, than in the case of which I am now going to speak; I mean on the occasion of the seraphs and Pharisees bringing before our Saviour the woman taken in adultery.

We read that as Christ was teaching in the temple, they brought to him this woman and set her in the midst, saying to him, "Master, this woman was taken in adultery. Now, since adultery is certainly a most dreadful sin, we might at first view, be ready to praise these men, and to say, 'What holy and good people must these be; what haters of sin; what friends to God and religion: they to be sure, to be here, and to judge others in their turn.' But how could we be mistaken if we were to judge that these, who were men, no doubt, who had taken some pains to wash the outside clean and were in great repose with their neighbors nevertheless as thievish will show, they were all the while very wicked in their hearts. They brought this woman before Christ, and placed her in the midst, from a very wrong motive; for they did it not for the sake of glorifying God, nor for the sake of punishing sin in this instance in order to prevent it in others, and not therefore through any love to God or charity to their neighbor; but, on the contrary, they acted from some of the basest dispositions, for they felt no compassion for the woman, all they wanted only to have a trap for Christ, that they might have matter of accusation against him."

On hearing this, for people nowadays, in some respects, to imitate these seraphs and Pharisees? What curiosity have some men, in the first place, to discover, and then to publish, all the faults and infamies of their neighbors? Some there are, who spend half their lives in listening to, and repeating all the scandals that is passing. When they hear of a man that has been overtaken by a sin, or of a woman that has lost her reputation, one would think that they had heard one of the best pieces of news that ever reached their ears; for how does conversation run on, and the spirits rise, and the wit about, when the talk of a low creature is the topic of the hour!

The seraphs and Pharisees brought this woman forth, and set her in the midst. Just so methinks, would the persons I am blaming set every offender whom they accuse in the midst of the company if they were able, for they show by their language that they delight to expose every one as much as possible. But why, I repeat it, is all this ill nature? Are these accusers spotless in their own lives? Are they prudent, therefore, to make the best of their way out of the temple, leaving our Saviour either to condemn or acquit the woman, as he might think proper?

Reader, when you feel inclined to be a scold, or a gossip, or fishing for your neighbor's ear, call to mind what passed between our Lord and those Pharisees; they were so busy in bringing to light the sin of another, that they had forgotten that they had any sins of their own. They reflected not that they were some of the most infidels in the world to take up the office of accusers; nor do they seem ever to have considered what was likely to become of themselves hereafter, when God should call them to judgment.

And this is a common evil. God has given us every man his work; each Christ should say that the woman ought to be released, though he would have called a false prophet; but if on the other hand, Christ should order her to be stoned, this they might think would diminish something from the mercifulness of his character as a Saviour, and would hurt his credit with the people; so that, in either case, the seraphs and Pharisees would be gratified. What a crafty question therefore, was this. Let us now see how very prudently our Saviour answered it. At first he appeared as if he took no notice of what was said to him, for when wicked

men bring their accusations against others merely to indulge their own malice, it is often best not to give vent to them—but stooping downward, he wrote with his finger on the ground, and then, when they had puzzled him, and they therefore pressed their question with great earnestness. Ah, how little did they know of the true character of Christ, for he understood all their thoughts, through that divine power which belonged to him, and his silence, in fact, was only intended to draw his enemies into a difficulty, and to make his own answer the more remarkable. Our Saviour, after some time, raised himself from the ground, and said to them, "He that is without sin among you, let him first cast a stone at her."

What a heart searching answer was this, and at the same time what an unexpected one! They that had just now been accused in their turn. It was as if our Saviour had said, You have brought me a woman taken in adultery; and the light is both to them, and to myself, that you merely want to know what ought to be done with her. I, however see into your hearts, and because I know that your motives are corrupt. I shall not answer you, in the manner which you expect. Moses, as you observe, commanded adulterers to be stoned; it set so then if you please, and stone this woman; but take this hint with you, that it becomes those who are the most forward in blaming others, to be most leniently free from blame themselves. Let him, therefore, take the lead in punishing her, who by being few from fault, himself, has the best right to inflict the punishment. Let him that is without sin among you, cast the first stone at her!" Having thus spoken, Christ returned to his employment of writing on the ground leaving his reproach to work on the minds of the seraphs and Pharisees.

And now, behold the mighty force of a few words. They which heard it, being convicted by their own consciences, went out one by one, beginning with the eldest, even into the least; and Jesus was left alone, and the woman standing in the midst. What are these godly persons all gone? And is the busiest of which they came left unfinished? It is even so. The critics, who are ready to call it a mere field, say they did well without reason, that there is none ready to accuse them in their turn, and that all things are naked and open before the eyes of him with whom they have to do?" Oh, if it had pleased our Saviour to bring to light all the hidden circumstances of their lives, and to publish on the spot every secret sin they had committed, how would they have blushed before all the people? They thought it prudent, therefore, to make the best of their way out of the temple, leaving our Saviour either to condemn or acquit the woman, as he might think proper.

Reader, when you feel inclined to be a scold, or a gossip, or fishing for your neighbor's ear, call to mind what passed between our Lord and those Pharisees; they were so busy in bringing to light the sin of another, that they had forgotten that they had any sins of their own. They reflected not that they were some of the most infidels in the world to take up the office of accusers; nor do they seem ever to have considered what was likely to become of themselves hereafter, when God should call them to judgment.

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blacken his character, we think we cause our own to appear in a favorable light.

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THE HERALD OF TRUTH.

Childrens Column.

A word to the children.

My little children, these things I write unto you, because ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. 1 Jn. 2: 1.

The apostle here instructed the children to sin not. Children are prone to commit sin as well as older people, and this is the reason why the apostle says: "These things I write unto you that ye sin not." But the apostle did not speak these words altogether to the children, who are young in years, but also to older children; for there are some old people who are yet children.

Milgrove, O. D. T.

For the "Herald of Truth."

The art of Writing a great privilege.

Dear brethren, friends, and all ye that are readers of the "Herald," Grace be with all that love our Lord, Jesus Christ in sincerity. Amen.

It just came into my mind that among the many privileges granted to mankind, we might consider the art of writing as one of the greatest; by it we can convey our thoughts and ideas to our fellow men, thousands upon thousands of miles apart, and can understand others just as well as if we would speak face to face with each other by word of mouth.

By the art of writing the great scenes of the past ages have been conveyed and handed down to us for our instruction, information and improvement. Yea, by it has been revealed and made known to us the great work of redemption and salvation of the fallen race of man, through our great and blessed Redeemer Jesus Christ, which we should consider as one of the greatest favors ever shown to mankind; as whatsoever things were written aforetime were written for our learning, and consequently for our great benefit. Upon this great revelation, which was delivered to us by the will of God, through the "Herald"; for thousands may read them.

It is not always required to write long articles, but whether long or short, with a few words to the good for mighty, for by so doing we can draw and receive out of its inexhaustible source a great and everlasting benefit, not only for ourselves, but also to all around us; by instructing and admonishing them out of its soothing and heart-consoling contents. This we can do not only by word of mouth, but also by the art of writing, we can thereby speak words of exhortation and consolation to our friends and fellow men, though they be ever so distant from us. Yea by writing we can call sinners to repentance, and warn them to flee from the wrath to come, and direct them to that inexhaustible, and healing fountain of life, which is Jesus Christ.

And O, my dearest brethren, I ask, all ye that have the gift of writing, especially ye my fellow ministers of God, and bad men and bad books, and other bad influences which may surround us, and even bad children sometimes will try to lead you to commit sin; but when they do, think a little, and ask yourself first whether it is right or not. If it is right you may do it — if it is wrong you must not do it. If you do not know whether it is right or wrong, you must ask your father or your mother, and they will tell you; and besides this you should not forget to pray and ask God for wisdom to understand all these things, for there are many false professors and others who try to lead both young and old in evil ways. And besides you should always try to obey your father and your mother, and lend an ear to all their teachings, and always be willing to go with them to meeting and hear God's ministers declare the word of truth.

Now in the close of his first epistle the apostle writes; "Little children keep yourselves from idols." Now children seek diligently to know what an idol is. There is so much as the present day that seems in like idolatry, that my heart is filled with sorrow at the thought. There are so many things that we think so much more of, and love so much better, than we do our Lord and the bible, and our

savlation, that it is as though we had an idol in our own hearts. Oh, let us try to love God and his word more than all things else. Let us give our hearts to him now in the days of our youth, and not wait until we are old, for if we put it off we may die before we have time to prepare our souls for the happy land which God has promised to all his children,

Milgrove, O. D. T.

one instructive and edifying letter, it will be carried by the same to all its readers, though ever so many.

This then being the case, and having such a great opportunity to publish and set forth the doctrine of the "gospel of Salvation" by writing, let us not be slothful in preparing such articles for the "Herald" as we think may be good and edifying to all, both to the converted and unconverted. Let us encourage Christians to press forward in the good cause, and not to be weary in well doing; and let us warn sinners of their awful danger, without flattering them in the least, lest their blood should finally be required at our hands. O how many thousands are rushing on, heedless, upon the broad way to eternal destruction, and many perhaps for the want of wholesome doctrine. And we know not in what way the Lord may see proper to make us instrumental in converting sinners, whether by preaching or by writing; the Apostles used both ways, and the Lord blessed their labors.

Therefore when we write articles for the "Herald," let us think that we are employed in the Lord's work, and let us write with no other design, than purely for the promotion of his kingdom, and to his honor, and for the welfare of our fellow-men. Let us not write merely to pass away time, or to seek honor to ourselves; for we must give an account for every idle word which we speak, so doubtless also for what we write with an impure design; and now if we were to preach to thousands of hearers, should we not feel that we were responsible for what we spoke? Just so we should feel when we write articles for the "Herald"; for thousands may read them.

It is not always required to write long articles, but whether long or short, with a few words to the good for mighty, for by so doing we can draw and receive out of its inexhaustible source a great and everlasting benefit, not only for ourselves, but also to all around us; by instructing and admonishing them out of its soothing and heart-consoling contents. This we can do not only by word of mouth, but also by the art of writing, we can thereby speak words of exhortation and consolation to our friends and fellow men, though they be ever so distant from us. Yea by writing we can call sinners to repentance, and warn them to flee from the wrath to come, and direct them to that inexhaustible, and healing fountain of life, which is Jesus Christ.

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I remain in true love, your well wishing friend and brother, J. M. B.

Love and Duty.

Our good debts should be of spontaneous and not of forced growth. A debt performed from conscientious motives alone is like a bud plucked into flower by unskillful fingers, without perfectness of form, without richness of fragrance, and quick to fade and wither away. But an action prompted

of pure love is fair within and without, perfect, entire, lacking nothing, of personal beauty, of undying perfume, of immortal influence. Who who of love is dead joyfully; and we bless and are blessed in the doing. What we do of mere duty is done coldly, constrainedly, with much and long straggling, and others are little benefited, ourselves scarcely at all. Love is our life, and we pour it out, without stint or measure, sorrowful for nothing but that we have no more to give. Duty is an impost levied upon our selfish pleasures, and we pay it begrudgingly and under compulsion for the securing, as it were, of our heavenly estate.

Athurs Home Magazine.

THE truly great are humble, as those ears of corn and boughs of trees that were best laden lowest.

DIED.

Very suddenly, on Saturday, July 16th, in Plumstead Township, Bucks County, Pa., Susanna Wismer, Widow of Samuel Wismer, in the 84th year of her age. She had eaten a hearty breakfast and a short time afterwards was found a corpse near the door of her dwelling. She was buried on Monday the 18th, at Deep Run, burying ground, on which occasion Pre. Samuel Gottschalk preached at the house in the English language from Matt. 24: 44, and Pre. Isaac Moyer at the meeting house, in the German language, from Rev. 22: 13.

JACOB KRATZ.

LETTERS RECEIVED.

Philip Stauffer; Pre. David Sherk; Wm. D. Stauffer; Michael Keagy 3; C. B. Stemen; Samuel Kindig; David Tyson; Jacob Gehman 2; Jacob Y. Schmitz; H. B. Lehman; Benjamin Eicher; Eliza Horst; Samuel Ernst; Henry P. Andrew; Abbie Angeney; Dr. Daniel Brummen; Rudolph K. Bremser; Peter Bremser; Albin Good; David W. Longacre; P. M. Scolland; John C. Miller; Mary Ressler; Pre. Uriel Weitz; Andrew Gerber; Jacob Kratz; Pre. Amos Herr; C. Shann; Agnes Hartman; Christian Herr; John M. Brennenan; John Barkey; John H. Hess; John Stauffer; Pre. John Bear; Samuel Oberholzer; John F. Kittenhouse; Jonas Reiff.

SUBSCRIPTION-LIST.

Fanny Hooker, Strasburg, Pa.	Eng. to No. 15 \$1 00
Leah Angely, Milton, " "	" 1 00
Benjamin Eicher, Marsfield, Iowa, Ger.	" 12 00
John H. Hess, Lancaster, Pa.	" 15 00
Henry H. Clegg, Lancaster, Pa.	" 15 00
Catharine Reutter, Mount Joy, Pa.	" 15 00
Philip Stauffer, " E. & G.	" 12 00
Reuben Stricker, Bright, C. W. Ger.	" 18 00
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Albin Good, Mercerville, N. J.	" 10 00
Mathilda Key, Shady Brook, Iowa, Eng.	" 1 00
Ulrich Wally, Orrville, Ohio, Ger.	" 12 00
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Emmanuel Harisch, " "	" 1 00
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Christian Good, " "	" 1 00
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Jacob A. Swartz, John, C. W. Eng.	" 1 00
John F. Kittenhouse, " "	" 25 1 45

The Herald of Truth.

Devoted to the interests of the Denomination of Christians known as "The Mennonites."

Vol. 1.

The Herald of Truth.

A MONTHLY RELIGIOUS PAPER.

PUBLISHED IN ENGLISH AND GERMAN.
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Or \$1.20 for the English and German to our address.

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ADDRESS ALL LETTERS &c. TO

JOHN F. FUNK,
BOX 850, CHICAGO, ILLINOIS.

CHARLES HESS, Printer, 93 Randolph St., Chicago.

Supplication.

BY ELIZA M'CHESTY.

Father of mercies, lend an ear,
To a trembling suppliant's feeble cry,
On thee I rest my hopes and fears—
To thee in this dark hour I fly.

Oh! calm the terrors of my mind,
And bid tumultuous troubles cease;
Scatter those doubts, wild, undefined,
And fill my stricken heart with peace.

Before thee now, I humbly bow,
Petitioning at thy throne of grace;
Bending my heart with solemn vow—
O God! thou knowest the sacrifice.

Oh give me grace and strength divine,
And faith unfaltering to the last—
A heart to praise thy holy name,
A home in realms of endless rest.

I see my Saviour's beckoning arm,
Outstretched upon that distant shore;
Ho! bid me join that sacred band—
Oh Father! guide me safely there.

A Sermon.

Preached on Sunday after Easter, in
the year of our Lord 1753, in Altona, in Denmark by a Mennonite
Minister.

TRANSLATED FROM THE GERMAN.

Conclusion.

Our Saviour Jesus Christ, through his death, deprived of power him that had the power of death, that is, the devil (Heb. 2: 14); so that Satan has no power on account of sin, to exercise authority over death, and to prevent the blissful resurrection from the dead of the children of God. He both died and rose to this end, "that he might be Lord both of the dead and of the living" (Rom. 14: 9.); and "that the keys of hell and of death" (Rev. 1: 18), that is, power and authority over hell and death; and wherefore otherwise than that God, when it may please him, at any time which he has ordained shall come, should, through Jesus Christ, take away and destroy death? For he, namely Christ, must reign, as king, till he has put all his enemies under his feet. The last enemy that shall be destroyed is death, says our Apostle (1 Cor. 15: 20). The godly shall also be partakers in the victory over hell and death by God through Jesus Christ, because God wills them from the dead to rise again, and to a glorious life in the world to come. The resurrection of Jesus Christ our Lord gives us powerful assurance that we shall arise and come forth from the dead, and that death with its sting shall be destroyed, and hell shall lose its victory; for that which happened to the first Adam in respect to death, concerns all his posterity, as he himself testifies, for his favor, as he himself testifies, that every one which seedeth the Son, shall rise again, and to a glorious life in the world to come, for the most part, in sorrow and with little joy, in order to inherit a place where all tears shall be wiped from their eyes, and where there shall be no sorrow, suffering, adversity, nor trial, but fullness of joy and happiness forever.

Through death they indeed leave their good friends, loved ones, and acquaintances, but it is to associate in the society of God and our Savior, of the holy angels, and of all the godly that have existed from the beginning of

and death, because he himself would thus not have been delivered from the power of death, that we might have for a blessed resurrection from death. But now since Christ has ascended into heaven, it is evident, that he who has redeemed us, and us likewise, as well as he who is our Redeemer, shall arise from death and come forth. This is a truth which is so firmly founded and established in the gospel, that our Apostle, in the 12th chapter, verse 12 to 22, may say, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yes, and we are found false witnesses of God; because we have testified of God that he raised up Christ; when he raised not up so fit to be dead and rise not. For if the dead rise not, then is Christ not raised; and if Christ be not raised, then is your faith vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only, we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of God; and continually we eat bread in remembrance of him. God is eternal life through Jesus Christ our Lord; and likewise in Ephes. 2: 10, "But God, who is rich in mercy, who has manifested his grace in giving us his Son. That Paul confirms (Rom. 6: 3) when he says, 'The gift of God is eternal life through Jesus Christ our Lord'; and likewise in 1 Cor. 15: 50, "But God, who is rich in mercy, who has manifested his grace in giving us his Son. And when he says, 'The gift of God is eternal life through Jesus Christ our Lord'; and likewise in 1 Cor. 15: 53, 'Behold, now we have heard, how the believers shall attain the victory over hell and death by God through Jesus Christ, and how they may thank God.'

From this we see that death is not an everlasting cessation of existence, as the heathen ignorantly imagined, but it were a sleep, from which we shall be wakened at that day: wherefore death is called in the holy Scriptures, a falling asleep, a sleeping, and is compared to a sleep; for many that have slept under the dust of the earth shall arise. John 5: 21, "I am the resurrection and the life; he that sleeps in me, shall live; and he that comes not into me, shall be destroyed." And the Apostle says that those who are glorified will not only acknowledge that they obtain the victory by God through Jesus Christ our Lord, but also, that they should thank God through Jesus Christ for the victory. Thanks to God in glorifying, celebrating and praising him for his love and mercy which he has shown toward us and for the great favors and manifold blessings which he has bestowed on us. And let us thank God for his eternal rest and promises, and the fiery chariot of Elijah which to bring them from earth to Heaven. By death, the godly lay aside their weak, worthless, and frail bodies, which are subject to many pains and tortures, sicknesses and diseases, in order to possess them again, renewed, spiritual, and radiant as the sun, no more subject to frailties or weakness, pain and torture, sickness and disease. Through death they leave the world which, with all that is therein, shall pass, and is passing, away, to inherit a city whose founder and builder is God (Heb. 12: 12); "a city, not made with hands, eternal in the heavens" (2 Cor. 5: 1); the new heaven and earth which we according to the promise of God, expect when we shall dwell there righteousness (2 Pet. 3: 12). Yea, they have a share of tears, a world in which they meet with many adversities and crosses, and in which they pass their days, for the most part, in sorrow and with little joy, in order to inherit a place where all tears shall be wiped from their eyes, and where there shall be no sorrow, suffering, adversity, nor trial, but fullness of joy and happiness forever. Through death they indeed leave their good friends, loved ones, and acquaintances, but it is to associate in the society of God and our Savior, of the holy angels, and of all the godly that have existed from the beginning of

Childrens Column.

Come ye children, hearken unto me; I will teach you the fear of the Lord. Ps. 34: 11.

Dear children: A brother who loves you, writes this letter to you. I would like to talk to all but as that can not be I thought I would write something for you to read, something that will (if you take heed to it) make you happy while you live, and a thousand times more happy after you are dead.

Happiness is something we all love, and we are all glad to know what will make us most happy, or afford us the greatest pleasure. I will try by the help of God to tell you.

True happiness is not to be found in the pleasures of this world. It is not in playing and sporting. It is not in being rich and having much money. It is not in having fine clothes. In short, it is not in anything that this world can give. No, dear children we must ever expect to find true happiness in the things of the world; if we do, we will surely be disappointed.

True happiness can be found only in "the fear of the Lord." The word "fear" means to be afraid of. If we are afraid of anything we fear it. If we are afraid of a dog, because we know it is cross, and will bite us, we fear the dog. If your father tells you to do something, and you know if you do it, he will punish you, then you will go and do it, because you fear him. And now "fear unto me" I will teach you the fear of the Lord." We must fear God more than every thing else. Jesus our dear Savior tells us: "Be not afraid of them that kill the body, but after that have more that they can do, but I will tell you whom you shall fear. Fear Him who is able to kill, hath power to cast into hell; yea, I say unto you, fear him."

Some people do nothing but find fault—they shun work and pray, that they may have a valuable precious gift to their souls, for in heaven that will be no fault finding, but there will be praise, and love, and joy—kind acts, and employments which will ever raise up the spirit nearer unto God, higher in the scale of enjoyment, and more glorious in the presence of saints and angels—Here on earth we seem to be always in the mire sinking down deeper—in heaven we shall stand on the rock rising higher, higher, ever higher. Paul, the Apostle says, Col. 3: 20.

So also if we fear the Lord we will obey him, and keep his commandments. God has told us in the bible what he wants us to do, and also what he wants us not to do, and if we disobey him and do not the things he has commanded us to do we will be angry with us, and punish us; but if we fear him, and obey him, he will love us. King David said, in the 115 Ps., 13. vers. that "I will bless those that fear the Lord both small and great." Yes dear children the Lord will bless you that fear him, for what he promises he will also fulfill. Those who do not fear the Lord, but take their own way, disobey him, and keep not his commandments, are very wicked, and the bible tells us: "God is angry with the wicked every day." Ps. 7: 11. The bible also tells us: "The fear of the Lord is the beginning of wisdom." Ps. 111: 10, will tell you why the fear of the Lord is the beginning of wisdom. As long as we fear not the Lord we are in ignorance, yea we are in darkness, and as the bible tells us, "we are blind, and see not afar off" 2 Pet. 1: 9. We know that it is good for us. We live as we were born, and need not the help of God. Yea God is not in all our thoughts." Ps. 10: 4. But as soon as we fear the Lord, we have taken the first step towards wisdom; we begin to see that we were in darkness, our eyes begin to open, we begin to pray to God and ask him to forgive our past sins, and give us wisdom; and he hears our prayers and giveth liberally and upbraids not, and we become wise, yea "wise unto salvation." We obey God and do whatever he commands us to do, and "God will love us, and bless us, and keep us from harm, and when we die he will take us to live with him in heaven."

THE HERALD OF TRUTH.

then that happy place, where we will never be sick, and never die any more, but we will all be together there never to part, and will sing praises to God for ever and ever.

Oh dear children! would that not be joyful if we could all meet each other in heaven? to meet our parents, brothers and sisters and all our friends there? and what will be most joyful will be to meet our dear Savior, Jesus Christ, who suffered and died for us.

Let us all then thank the Lord, and tell him that he has told us to do, so that it may be well with us. I will yet tell you what the wise man Solomon says: Remember now thy Creator in the days of thy youth, while the evil days come not nor the years draw nigh, wherein thou shalt say I have no pleasure in them,

I did not think I would write you, but I have got tired writing. If the Lord in peace; that he expected my days in this world would be short and my heart felt not sorry to hear it; for I hope if the Lord should end my life immediately, I could meet my God in peace; and I will pray earnestly to my God, for I dont know when the Lord will take me to that sweet happy home from whence I will never return any more. I often felt glad that I could soon go home to meet my two little brothers who have gone before me, but now the time is here when I shall go and meet them in that sweet happy home; and when I am once there I shall never wish to come back upon this earth again. But I wish that all my brothers and sisters would try to follow me, for which I hope there is no doubt, that the body, but after that have more that they can do, but I will tell you whom you shall fear. Fear Him who is able to kill, hath power to cast into hell; yea, I say unto you, fear him."

"Our world is full of beauty
"Like unto the world above,
"And if we did our duty,
"It would be full of love."
Some people do nothing but find fault—they shun work and pray, that they may have a valuable precious gift to their souls, for in heaven that will be no fault finding, but there will be praise, and love, and joy—kind acts, and employments which will ever raise up the spirit nearer unto God, higher in the scale of enjoyment, and more glorious in the presence of saints and angels—Here on earth we seem to be always in the mire sinking down deeper—in heaven we shall stand on the rock rising higher, higher, ever higher. Paul, the Apostle says, Col. 3: 20.

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We know that it is good for us. We live as we were born, and need not the help of God. Yea God is not in all our thoughts." Ps. 10: 4. But as soon as we fear the Lord, we have taken the first step towards wisdom; we begin to see that we were in darkness, our eyes begin to open, we begin to pray to God and ask him to forgive our past sins, and give us wisdom; and he hears our prayers and giveth liberally and upbraids not, and we become wise, yea "wise unto salvation." We obey God and do whatever he commands us to do, and "God will love us, and bless us, and keep us from harm, and when we die he will take us to live with him in heaven."

DIED.
August 11th, Silas Onan, Son of Jacob and Mary Shantz, aged 8 yrs. 5 mos. and 27 days. Buried on the 17th was largely attended. Appropriate remarks were made by the writer from Eccles. 7: 2.
Silas Onan, tender son!
Thou has left us. Can it be
That so soon thy race is run?—
We are grieved to part with thee,
Calmy rest thine now in peace;
From thy sufferings here below;
God hath bid thy sorrow cease—
No more sorrow thou shalt know,
Silas Onan, brother dear!
Must we yield to let thee go?
O! that we could keep thee here,
To abide with us below!
Though its God has called the hence,
Still its hard with thee to part
Yet we trust through Providence
Once to meet thee where thou art
DANIEL BRENNEMAN.

June 24th, in Waterloo Co., Canada West, Jacob S. Son of John Y. Shantz, aged 17 yrs. 6 mos. and 20 days. His disease was consumption.

The following is a letter which he wrote to his sister, from which we can see, how God manifests his love towards us through the Spirit of Christ, if we humble ourselves as we ought and come to him in sincerity and with self-denial.

June 14th 1864.

Dear sister!
As the Lord has spared my life till this present hour, I will not delay any longer to send my greatest love to my beloved sis er.

And I will let you know that preacher Stoltz has visited me one day and told me many good things about our great God, and he told me that I should now prepare to meet the Lord in peace; that he expected my days in this world would be short and my heart felt not sorry to hear it; for I hope if the Lord should end my life immediately, I could meet my God in peace; and I will pray earnestly to my God, for I dont know when the Lord will take me to that sweet happy home from whence I will never return any more. I often felt glad that I could soon go home to meet my two little brothers who have gone before me, but now the time is here when I shall go and meet them in that sweet happy home; and when I am once there I shall never wish to come back upon this earth again. But I wish that all my brothers and sisters would try to follow me, for which I hope there is no doubt, that the body, but after that have more that they can do, but I will tell you whom you shall fear. Fear Him who is able to kill, hath power to cast into hell; yea, I say unto you, fear him."

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Dear reader, Have you also, yet perceived that God is gracious, as this youth who could so rejoice in view of the end of his life, his earthly life, which his disease thus pointed out to him. O! what a desire for peace and pray to God as David did. Let me add, to me to number my days that I may apply my heart to wisdom. For such wisdom we should all pray, because not every one like this youth will be laid low with a lingering disease, therefore let us become obedient to him while we are in good health. The Lord is so gracious, so kind and so merciful if we only deny ourselves and become obedient to his merciful instructions, then we may also, already in our healthy days, have the assurance of his heavenly sweet ness, even as this youth in his sickness could rejoice in view of his passing over beyond the grave.

But then why will not accept the first grace, the glad tidings of the gospel? If we lead a truly pious life we have, even in this world much enjoyment (though if we live in sin) and also the promise of future salvation, and all that it costs to yield obedience to Jesus Christ is our self-will.

O could we with this youth exclaim, When the messenger of death shall come,
"I would no longer here remain,
I go to that sweet, happy home,"

There I'll meet my little brothers, Who went to heaven long ago; I shall be happy then for ever, And wish no more to dwell below.

O brothers! I sister! follow me, I beseech you, forget if not I "Come unto me," God calls to you; Eternal peace shall be your lot.

Now my prayers to God ascend Whom I shall praise forever more; Soon, in His presence, I shall stand In that sweet, happy home, so fair.

J. Y. Shantz.

On the 11th of August, in Wood Co., Ohio, of Dysentery, Rachel, Daughter of George and Fanny Tyson, aged 11 mo. and 13 days. Funeral sermon preached from 1 Pet. 1: 24: "For all flesh is as grass, and all the glory of man is as the flower of grass. The grass withereth and the flower thereof falleth away."

DAVID TYSON.

On August 11th, in Jeffersonville Hospital, Joseph Erced, aged 17 years 7 months and 13 days. Funeral services were held on Sunday the 28th at the new meeting house, in Elkhart Co., Ind., where his parents reside, on which occasion Bro. Daniel Brennenman preached a discourse from 2 Sam. 33: 2, to a very large audience.

LETTERS RECEIVED.
Pre. Daniel Brennenman 4; Samuel Zinnerman, Josiah Kochler; Jacob Gehman; Pre. John Thut; H. B. Brennenman 2; Samuel Herrington; C. J. Swartzendruber; John Goldschmid; Jacob K. Nissley; Pre. Jos. Bally; Philip Stauffer; Henry Brubaker; Michael Keagy; David Tyson; Pre. John M. Brennenman; J. Jacob Y. Shantz; Peter B. H. Anderson 2; Peter Anstrutt; Pre. Samuel G. Gatz; Reuben Striebler; Christian Brennenman; Pre. Peter Nisley; Gabriel Bear 4; R. Landis; Elie Simon; Benjamin Bare; Christ; K. Nissley; Sheem Zook; John Lapp; Jacob A. Beiter; Jacob Fritz; Jacob Kratz.

SUBSCRIPTION-LIST.

Magdalene Kerr, South West, Ind. Eng. to No. 18 \$0 50
Jacob Schreiber, Shinnerville, O. Ger. " " 18
John Schreiber, Chardon, O. " " 18
Sam. Zimmerman, Shinnerville, Pa. Eng. " " 15
C. Hess, " " 15
Abraham Zimmerman, Ebely Mills, " " 15
Manuel Zimmerman, Ebely Mills, " " 15
Jacob Zimmerman, Ebely Mills, " " 15
Jacob Zimmerman, Ebely Mills, " " 15
Henry Rupp, Shinnerville, " Eng. " " 10
Jacob Rupp, Shinnerville, " E & O " " 10
Samuel R. Hess, " " 10
Samuel R. Hess, " " 10
Lydia Driscoll, North Berne, O. Eng. " " 10
Solomon Hertzler, Lancaster, O. " " 10
Jacob H. Turner, Lancaster, O. Eng. " " 10
Pre. Henry A. Miller, Lagrange, O. Eng. " " 10
Jacob H. Turner, Jr., Lancaster, O. Eng. " " 10
Jacob H. Turner, Lancaster, O. Eng. " " 10
Pre. John Nusbaum, Middlebury, Ind. Eng. " " 10
Alon. Hoyer, " Eng. " " 10
Frederick Landis, Gothenburg, " " 10
Jacob Bremser, Lancaster, O. " " 10
John Bremser, Lancaster, O. " " 10
Moise Bear, Millersburg, O. Ger. " " 10
John H. Brubaker, Chardon, O. Eng. " " 10
Abraham Orslan, Lancaster, O. " " 10
In this list, I have omitted the names of those who have given \$100 or more, as I have done in former lists.

Beloved in Christ. As long as Adam our first ancestor and the father of all men, with his highest desire went in unto God, his and our blessed Creator, and became so steadfast, he possessed in this blessed condition of true and constant peace, happiness, life and perfect enjoyment of his soul. But as soon as he, through the seduction of the Devil, with this the highest desire and inclination of his soul departed from his beloved God, and transferred the same into the creature and thus cut off the forbidden tree of the knowledge of good and evil, (Gen. 3) so soon he lost (and we all with him) not only all former peace, life, happiness and salvation of his soul, but he also precipitated himself, through this his disobedience, and with us with him, Eph. 2: 3,) into the greatest misery, distress and want, even into temporal, spiritual and eternal punishment.

Would we not be moved, to see the youth where the soul of the body. O! how we are to be pitied, when we consider that the soul of the body is the temple of the Holy Ghost, and again obtain and enjoy in this present time, through faith, the great and incomparable salvation, happiness, peace

and life of our souls, which we once possessed, but which was lost through the fall; then there is no other course of salvation for us, than to seek for, except that we with the highest desire and inclination of our soul, (the sooner the better) go out from ourselves and from every creature, be their name whatever it may be, they are in heaven or upon the earth, and on the contrary again introduce our highest desire and inclination, constant and immovable into our blessed God and Creator, the preserver of heaven and earth and every creature that is in them. But although our Lord Jesus Christ has again reconciled us and the whole human race, with God his beloved Father, through his holy death and resurrection, yet this idolatry still continues, with us.

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Vol. 1.

CHICAGO, OCTOBER 1864.

No. 10.

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JOHN F. FUNK,
BOX 850, CHICAGO, ILLINOIS.

CHARLES HEISS, Printer, 93 Randolph St., Chicago.

The Christian's Prayer.

Let me not die before I've done for thee

My earthly work, whatever it may be.

Call me not hence with mission unfinished;

Impress this truth upon me, that not one

Can do my portion that I leave undone;

For each one in thy vineyard hath a spot

To labor in for life, and weary not.

Then give me strength all faithfully to toll,

Converting barren earth to fruitful soil.

Long to be an instrument of thee,

For gathering worshippers unto thy shrine;

To be the means one human soul to save

From the dark terrors of a hopeless grave.

To work where'er thou'lt wish my labor spent,

Whether at home, or in a stranger clime,

In days of joy, or sorrow's sterner time.

I want a spirit passive, to lie still,

And by the power to do thy holy will,

And when the prayer unto my lips doth rise,

'Before a new home doth my soul aspire,

Let me accomplish some great work for thee,

Subdue it, Lord! let my petition be,

'O! make me useful in this world of thine,

In ways according to thy will, not mine.'

Let me not leave my space of ground unfilled,

Call me not hence with mission unfinished,

Let me not die before I've done for thee

My earthly work, whatever it may be.

Beloved in Christ. As long as Adam

our first ancestor and the father of all

men, with his highest desire went in

unto God, his and our blessed Cre

ator, and became so steadfast, he posse

ssed in this blessed condition of true

and constant peace, happiness, life and

perfect enjoyment of his soul. But as

soon as he, through the seduction of

the Devil, with this the highest desire

and inclination of his soul departed

from his beloved God, and transfe

rred the same into the creature and thus

cut off the forbidden tree of the knowl

dge of good and evil, (Gen. 3) so soon

he lost (and we all with him) not only

former peace, life, happiness and sal

vation of his soul, but he also precipi

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into the greatest misery, distress and

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rit had this recorded for our instruction and the instruction of all men. We say in the proverb: „Ein geräumtes Schiff ist eine See für See.“ If each one now among us will, before the eyes of God sincerely prove himself, and not simulate himself, we will find and must confess, that we also! thus far have served the before mentioned, three, chief gods, namely: Wealth, honor and the pleasures of this world, and revered and loved them above the Most High and true God. Now although this our spiritless idolatry has been never so elegantly, respectfully, and attentively covered, [as said above] by us with an external mask of true worship, the truth will now very surely appear. At least in the hours of our death, or in the great judgment-day of the Lord, „that Pan“ (which means the same as judge), namely, the judge of the living and the dead, our Lord Jesus Christ, in his great Majesty and glory, with all his holy angels will come and rob us of our gods, such as wealth, honor and the glory of this world, besides all our external, hypocritical, so called worship; nor after the manner of the Danites who took the gods of Israel, to use them for themselves, O no! but to destroy to spoil and to annihilate the same, so much that neither stock nor stem, neither root nor branch of them shall be left. Will we not then, in the day of grace (and we do not wait with impatience) quite deserts and leave all behind us? Then O Lord! I hast taken away my gods which I made, wealth, honor and the pleasures of the world, together with the priest and all my external, hypocritical worship and art gone away, (hast with thy grace departed eternally from me), „what have I more?“

Worthy friends! This highly important truth, our beloved Lord and Saviour Jesus Christ, sought to inculcate and impress very forcibly upon us in the account of the rich man and poor Lazarus, (Luk. 16), where we then among others see pointedly that the rich man (who justly may be called poor, or much rather, rich in poverty), in his eternal pain of Hell and thirst of his soul also could not obtain a single drop of water to cool his tongue, but eternally had to linger and yet could not die; without doubt for the reason that he was so evidently and unmercifully given over to the idol of worldly pleasure; and on the contrary forsook and forgot the true and living God which through time and eternity can never be sufficiently praised.

With this little, I have now, beloved friends, briefly, and in love pointed out to the warning of us all, what a miserable and terrible exit from the world, those will, very certainly, and unmercifully have who in this time, unto the end of life have had their highest enjoyment out of the living God, constantly in earthly „Wealth, honor and pleasure“, but therewith wanted to flatten and press Him with an external and oftentimes with a self-invented and self-made worship, and thereby thought to deceive Him. I say therefore with the lips of truth: „Who hath ears to hear let him hear.“ Matt. 13: 9.

Now worthy and beloved friends, it will further my due and Christian duty to show and to teach as clearly and pointedly as I can, and as God gives me strength, as a holy doctrine, as much as myself as well as all, what manner and way, I will through the compliant grace of our God in Christ Jesus our Lord can constantly escape the abovementioned, eternal damnation, and on the contrary obtain and inherit the everlasting salvation in spirit and soul and body. I pray you therefore, yet, in stillness and devotion of heart, to give ear to, and listen a little, and I hope certainly that through the grace and the blessing of God such will be done, not without the edification of souls.

I say, What a despairing calamity, yes misery of all miseries this will be, can not with human tongue be sufficiently expressed, nor with our understanding properly comprehended. And with this account cry out with the greatest anguish and anxiety of heart and say: Since now as well the most holy, blessed God and Creator, with his consoling grace, as also every perishing creature, together with all my external, ceremonial church-affairs, have forever departed and left me, „What have I more?“ that can comfort and in soul and body refresh me? For me, poor, miserable creature, nothing, nothing more indeed now remains, but eternal agony and woe, misery and death, infidelity, pride and torment of hell, yea eternal torment, the shippit of the cross, without the least refreshment and consolation of any comfort. „What have I more?“ upon which I can scarcely build and depend, now that the blessed God, who should be my rock and staff, my comfort and refuge, has forever departed from me; since in the past time I never, after the manner of true Christians, and with them of Him, but ever wantonly, through my impetuosity withdrew myself from His, hence there is nothing else left

for me, but with the most extreme misery of my soul, to cry out continually: „What have I more?“ Now that I have lost the most exalted possession, the eternal God forever, there is indeed nothing else left for me but eternal poverty and an intolerable and painful want of every, spiritual, as well as temporal thing. „Alas! What have I more? What have I more?“

First: It is indeed, beloved in the Lord, a true proverb which is, (and certainly with good reason and authority) in use among us, namely: „The best is worthy of the best.“ Now within myself I am fully assured, that from our hearts we must all confess and admit that there is no better and higher possession in heaven and upon earth, to seek much less to find, than our loving and Most High God; for this our God who is never sufficiently praised, is indeed the holiest and most blessed being of all beings: hence then, that it follows of itself incontrovertibly, that it is our duty, (by virtue of our, to us accustomed and well established practice,) that we yield and continually offer with one whole heart, our highest and truest love of the soul, the best and noblest attribute (or property) of the heart, which we have and possess in this our Most High God. And truly our faithful God is so noble and upright, that if He knew that aside from Him there was anything more worthy of love than himself, He would soon turn us away from Him with our love, and on the contrary recommend the highest the other being, and point to the same as the object of our most exalted love. But since this holy God and Creator well sees and knows, that He himself is the most blessed being of all beings, yea that He is all in all and unceasingly remains, He also with the greatest justice bids us His creatures, the entire human race, things that He (to speak with reverence) is so ambitious, not at all; but because He as an omniscient God very clearly sees and knows that our greatest happiness consists therein, that we above all love Him, and through this holy love are ever in union with Him, as we will yet with more hereafter hear.

Very often indeed, beloved friends, a natural man falls in love with this or that creature, which indeed is perishable; how many thousand times more have we as Christians, as we would be, the most important reasons, and are also superlatively in duty bound thereof, than from the bottom of their hearts to turn from love with all that manner and way, we will through the compliant grace of our God in Christ Jesus our Lord can constantly escape the abovementioned, eternal damnation, and on the contrary obtain and inherit the everlasting salvation in spirit and soul and body. I pray you therefore, yet, in stillness and devotion of heart, to give ear to, and listen a little, and I hope certainly that through the grace and the blessing of God such will be done, not without the edification of souls.

(Conclusion in the next number.)

The Zeal of True Christians in Mortifying their Deceitful and Sinful Lusts.

They that are Christ's have crucified the flesh with the affections and lusts: Gal. 5: 24.

Great is the difference between Christ and Belial, so the difference likewise between their respective followers and adherents, that is, between the seed of Christ and the seed of the Devil or of the old serpent is equally great.

(A) They are given to, as a possession by the Father from eternity, in the determinate counsel of peace, yet with the express condition that in due time he should give his life for them and thus redeem them. The Saviour very seriously speaks of this through the Psalmist (Ps. 2: 7, 8), saying, „I will declare the decree: the Lord hath said unto me, Thou art my son; this day have I begotten thee.“

12. Certainly, the true believers are justly called a purchased possession,

and said to be Christ's; for

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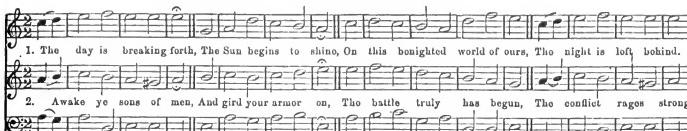
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"Why stand ye here all the day idle?" Matt. 20: 6. S. M.



3. The harvest too is ripe;
The laborers are few—
Come every one with all your might,
And try what you can do.

 4. The work is great indeed;
The field is wide and long;
And lab'rs great and small we'll need—
The work must all be done.

 9. Whew weeping we go forth
To bear the precious seed
With joy we shall return again,
As in God's word we read,
5. Then why here idle stand,
With folded arms, so long?
Go forth and join that faithful band,
Till all the work is done.

 6. Although the work is hard,
Which we are called to do—
If we but call upon the Lord,
He'll help us safely through.
7. And heavy burdens too,
We all sometimes must bear;
The Lord will surely help us through
If we but faithful are.

 8. We all must work and toil
When lab'ring for the Lord—
Our lamps must all be filled with oil
And great is our reward.
10. Then when the work is done,
And we are called to die,
The Lord will take us safely home
To dwell with him on high

H. D. BRENNEMAN.

BREMEN, O.

The History of the Bible—
Creation and the Fall of Adam,

When we look over the pages of ancient history and peruse the remarkable events connected with the Creation, the Deluge, the building of the Tower of Babel, and the calling of Abraham to the Land of promise, we find much that is in a peculiar manner, as interesting as it is interesting.

These events which extend over a period of nearly two-thousand years, are among the most important eras in the history of the world, and include some of the most wonderful changes that have ever occurred, in the moral and physical condition of man. The object of his creation, the result of his transgression, and the final doom of his earthly existence. "When the earth was without form and void; when darkness was upon the face of the deep, the Spirit of God moved upon the waters," and through the gloomy shadows of night, came the first divine command: "Let there be light;" from the darkness of chaos it rose, and streaming from on high, called to being, day. Again Creative Power spoke, and the waters which covered all the earth rolled back and gathered themselves unto one place, so that the dry land appeared, bringing forth grass and herbs, and trees yielding fruit of every kind: the Sun created, mounted upward, and moving through the azure dome of heaven, gave light and heat till the hour of even came, when the moon with unnumbered stars, all night long shone, so that darkness had no dismal shadows, or dark and gloomy hours. The waters brought forth many tribes of every kind, which spread through the earth, and birds of every class, and then along the plain herds of cattle roamed and grazed, whilst through the fertile valleys strayed the wild beasts and creeping things, seeking the refreshing coolness of the crystal streams that flowed not far from Eden's lovely garden.

The earth and the sea, the firmament with the sun, the moon and the stars, the plants and the trees, the fishes of the sea, the fowls of the air and the beasts of the field, were now all formed and filled their respective places, in the order of creation; the earth was ready to receive its lord and master and then in the image, and after the likeness of his Maker man was formed, having power to rule, and subjugate, and exercise dominion over all, and over every thing that moveth upon it; he was endowed with a mind of superior wisdom and intelligence and being created in the image and likeness of

his Creator, was like unto the angels in holiness and godlike purity.

After Adam and Eve were placed in the garden of Eden, the work of creation was finished, and as the Lord looked upon the labor of His hands, and beheld all that He had made and saw that it was all very good, He ended his work on the seventh day, that he might rest from his labors, and by His blessing and sanctification, and His own example, institute a day that throughout all the future ages of the world would be honored, respected, and loved as a day given to man, to rest from the cares, the duties and labors of life, and in the calmness of quiet thought enjoy the happy day of sacred rest, in peaceful devotion and meditation, in communion with the benevolent author of our existence who made the Sabbath for man, and not man for the Sabbath.

In the beautiful garden of Eden, Adam and Eve dwelt, peacefully enjoying the rich bounties of God's creation, which nature in grateful proportion yielded for their happiness; want, famine and poverty, had no place in Eden, and death with its train of pain and woe, its sorrows and sickness was unknown in Paradise; no selfish desires or angry passions marred their peace, no anxious or distrustful thoughts destroyed the harmony of their feelings, and no murmur of complaint or disappointment escaped their lips while enjoying the blessing of God's goodness, that abiding love and constant presence of their Maker. But soon, a sad and melancholy change came over them; they disobeyed their Maker, transgressed the law of God, and brought upon themselves and the world, the eternal curse of sin and death. In the midst of the garden of Eden grew the tree of the knowledge of good and evil, and unto Adam God said, Of every tree in the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

Satan the wicked adversary of God, came from the lower world of fire and darkness, to behold the created works of the new world, and learn what order of beings dwelt in Paradise that he might tempt them to sin, bring upon them the curse of God, and drag them down to share with him and kindred spirits the wrath and punishment of eternal vengeance. He like other spirits of the air, could assume whatever form or shape he desired, and by stealth, and in disguise he entered the garden of Eden, and as he gazed upon the scene that spread be-

fore him, his unfeeling heart, too proud to admire, too selfish to love, and too depraved to adore, felt keenly the bitter pang of envy and remorse, as the grandeur of Our Saviour displayed itself in the sublime grandeur of creation, and the matchless beauty of Paradise. Satan well knew that to accomplish his wicked purpose, he could only succeed by flattering and deception, the woman by nature of her character, being more easily persuaded was first to listen to the deceitful language of the tempter, who said to her in direct contradiction to God, that if she and her husband should eat of the fruit of the tree of knowledge, "they should not surely die, but would be as gods, knowing good and evil."

When Eve looked upon the tree and beheld the fair fruit which had in it the power of giving wisdom and knowledge, she could not resist the temptation, and believing Satan rather than God, she gathered some of it, and giving to her husband both did eat of the forbidden fruit.

By this act of transgression our first Parents lost the divine image of purity and godlike holiness, and deprived themselves of the natural and happy state of existence they were entitled to enjoy, so long as they remained in the garden of God's commandment of their Maker.

The threatening curse of the Almighty came upon them, and in bitter sorrow they reaped the fruit of their disobedience; the ground for Adam's sake was cursed, and blasted with blight and mildew; thorns and thistles it brought forth, that by the sweat of his face he should eat his bread, till into the ground from whence he was taken he should "again return; all the animals and living creatures, by Adam's curse lost their natural and original perfection, and instead of living in peace and harmony as they had done, before the fall, they became cruel, ferocious, warlike and blood-thirsty; the strong preyed upon the weak, and the great overcame and destroyed the small; universal terror and destruction reigned among every order of the inhabitants of creation. This all suffered through Adam's fall and became poor, guilty, sinners, and Adam and Eve could no longer stand in the presence of their Maker and listen to the voice of God as they had done, but "the Lord sent them forth from the garden of Eden to till the ground, and at the east of the garden, placed Cherubims, and a flaming sword which turned every way, to keep the way to the tree of life."

A. K. F.

For the "Herald of Truth."

A Question.

What is the true meaning of the words, or what is the object of the apostle Paul, where he says, 1 Cor. 5: 9, 10, 11: "I wrote unto you in an epistle, not to company with fornicators; Yet not altogether with fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railed, or a drunkard, or an extortioner; with such a one, no not to eat?"

I desire an answer through the Hl. ald of Truth.

A Brother.

"Without God."

Wicked men do not consider God in the affairs of the world. They calculate every other influence which may affect their schemes, but leave out the great influence—God.

A father went to steal some corn, and took his little son with him. After filling his sack, he looked carefully in every direction to see if there were any about who might detect him. Seeing none, he was about to shoulder the sack, when the boy said, "Father, you have not looked up." The father dropped his sack, emptied it, and returned home wiser, and, it is to be hoped, a better man. The idea that God was an eye-witness was not new, yet he had practically ignored the fact. He feared detection from every source, save that from which it was sure to come.

Is there not something of this folly and infatuation in the course of all the impudent? They know that must "give an account," and yet are not preparing for it. They know that their only hope is in God; yet they are living in the world, and without God in the world." They sat there sleep, they plan, they work, without practically recognizing God at all. And while they are thus living and planning, God may call them away.

It was precisely thus with the "rich man" in the parable. "I will pull down my barns, and build greater; and there will I besow all my fruits and goods. And I will say to my soul, Soul, thou hast much goods laid by many years; take thine ease, eat, drink, and be merry." He emphatically "rocked without his host." He forgot that God had something to do in the matter. But God did not forget him: "Thou fool, this night thy soul shall be required of thee."

The Saviour and Our Saviour.

It is the habit of many persons, in speaking of Christ, always to use the definite article "the" before Saviour. Thus, the Saviour spoke, he did this and so. Whereas others generally precede the name Saviour with the expressive pronoun our, and say our Saviour.

As for ourselves, we have been in the habit of using the latter mode of expression. Moreover, we have always felt some indescribable dissonance in our own spirit when we hear only, "the Saviour." There seems a distance and coldness in it, whilst the expression our Saviour has had for us warmth, affection, and attractiveness.

It has just occurred to us to look into the Scriptures for apostolic precedent in this matter; and we find that it is all on the side of "our Saviour." Thirteen times we have "our Saviour," and only four times "the Saviour," and it will be found on examination of the last passages, that when "the" is used in paragraphs designating him in his general character as Saviour of man. The habit is general, when they speak of Christ in his relation to them, to say "our Saviour."

This matter is worthy of being thought upon. Words are things. Modes of expression have sentiments and feelings lying behind them, and bringing them in. In this light there may be a practical error underlying the habit of expression. If so it is a serious one! — G. J. Messinger.

THE HERALD OF TRUTH.

Childrens Column.

The Bible.

Do you love the Bible, dear children? Do you love to read it every day, and study its truth? or does it seem dull and uninteresting? There are a great many things in the Bible that you cannot understand; but there are also a great many that you can understand, and which "are able to make you wise unto salvation." There are very interesting stories in the Word of God. There is the history of the creation of this beautiful world; you will find it on the very first page, and it is so simple and plain that the little child can easily understand it. Then there is the story of Noah, who built a great ark, and was saved by it, he and his family, when the ocean was drowned by a flood; and there is the story of Joseph, who was sold by his brethren, and who became a very great man, because he feared God; and the story of Moses, who was laid by the river side in a little basket of bulrushes, because the wicked king wanted all little boys put to death, and who was found by the king's daughter, and grew up, and became the deliverer of his people. There is the story of good little Samuel, who served God from his childhood; and of David, the shepherd boy, who was made a king; and of Samson, who was the strongest man; and of Daniel, who was cast into the den of lions because he prayed to God three times a day, and whom the fierce, hungry lions did not hurt; and of Shadrach, Meshach, and Abednego, the three good men who were cast into a burning fiery furnace, because they would not worship a golden image, and who walked through the fire unharmed, because God was with them. All these stories, and a great many others, you will find recorded in the Old Testament. And then in the New Testament, you may read of Jesus Christ, who came into this world to save sinners, and to make them pure and fit for heaven. It was great power which led him to leave his home in glory to come to this earth, and live and suffer, and die upon the cross, that you and I, though guilty, "might not perish, but have everlasting life." We cannot understand how great; but the more we read and study the Bible, the better shall we understand. There is one verse that most of you can repeat, I dare say; and I hope you will always remember it. Those of you who do not know it already will find it in the nineteenth chapter of Matthew, in the last verse: "But Jesus said unto the little children, and forbade them not, to come unto him; for of such is the kingdom of heaven."

Is not that beautiful? Does it not make your hearts glad to think that the Saviour took little children in his arms, and gave them his dear blessing? He will bless each one of you, if you come to him. You can not see him now, for he is in heaven; but he hears you when you pray to him; and if you kneel down, and say from your heart, "Dear Lord, wilt thou not bless me, who am a naughty child, and make me holy and pure?" you may be very sure that he will answer your prayer, and bless you as he did those little Jew boys and girls.

Will you do so, dear children?

The Bible.

"Tis a fountain ever bursting,
Whence the weary may obtain
Water for the soul that's thirsting,
And shall never thirst again.

"Tis a lamp for ever burning,
By whose never dying light
Sinners, from their errors turning,
Are directed through the night.

"Tis a mine of richest treasure,
Laden with the purest ore;
And its contents without measure,
You can never well explore.

"Tis a chart that never fails you—
One which God to man has given;
And, though rudest storms assail you,
It will guide you safe to heaven.

"Tis a tree, whose fruits unsailing
Cheer and stay the fainting soul,
And whose leaves the nations healing,
Scatter joy from pole to pole.

"Tis a pearl, of price exceeding
All the gems in ocean found,
To its deceives even listening,
In its truths may I abound.

The Famished Wanderer.

A Wanderer filled his travelling pouch with savoury meats and fruits, as much would lead him across a wide desert. During the first few days he journeyed through the smiling, fertile fields. But instead of plucking the fruits which nature here offered for the refreshment of the traveller, he found it more convenient to eat of the provisions which he carried with him. He soon reached the desert. After journeying onward for a few days, his whole store of food was exhausted. He now began to wail and lament, for nowhere spouted a blade of grass; every where was covered with burning sand. After suffering for two long days, the torments of hunger and of thirst, he expired.

"He was very foolish in him," said a youth, "to forget that he had to cross the desert."

"Do you act more wisely?" asked the teacher, in an earnest tone. "You are setting forth on the journey of life—a journey that leads to eternity. Now is the time when you should seek after knowledge, and collect the treasures of wisdom; but the labour affrights you, and you prefer to trave away the spring-time of your years, amid useless and childish pleasures. Continue to act thus, and you will yet appear on the journey of life, when wisdom and virtue fail you, far like that heedless wanderer.

For the "Herald of Truth."

Obedience to God.

It appears to have pleased our heavenly Father to spare our lives, and to preserve us from time to time in the land of the living, in order that we still might have time and opportunity to be reconciled into him.

We believe on the Saviour, who humbled himself and came to dwell upon the earth from his throne on high, preached an everlasting gospel, and made a way possible, that all who will be admitted partake of the heavenly treasures that is laid up for all that follow the footsteps of the Lord. That treasure is worth more than all the world can give.

We obey the King in all that he has commanded us, to have the promise of entering into the Father's house, where the Saviour says there are many Mansions. There all is peace and union, but we can not expect to enter therein if we have continual strife and contention among us as is too much the case in the church in these days. We must endeavor to keep the unity of the Spirit in the bond of peace and be patient towards all men. We must not render evil for evil, but endeavor to follow that which is good, both among ourselves and among all men.

And if we thus continue to walk in the ways of the Lord we will rejoice at His coming when He will sit in His judgment seat, when all the nations of the earth must appear before Him to

render an account of their deeds done here below.

Then all the brethren who are faithful in working out their soul's salvation, who are afar off from each other and longing to see each other, but can never expect to meet each other in this vale of tears, will meet to part no more forever.

BENJAMIN BARE.

For the "Herald of Truth."

Herewith I desire to let the readers of the "Herald" know, that yesterday the 15th of September, three families of our friends here, set out on the long journey to move to Pa., Co., Lewis county, where were 7 members of our church, namely Jacob Horning and wife, Henry Hoffmann and wife, John S. Good and wife and daughter. With the children of the three families, there are altogether, young and old, 24 souls.

Now since we considered it unavoidable to let such a little flock go into a strange and far country without a shepherd, we agreed to elect one of the three brethren to the service of the ministry. The votes fell upon the brother, Horning and Good, and the lot fell upon brother Good. May the Lord fit him for the important office, and richly endue him with his good Spirit, and make him an instrument in his hands through which souls may be brought to a knowledge of him, and also willing to accept in faith, Jesus the only Redeemer. Only let us not forget to pray earnestly for our brother, that the Lord may strengthen him with power from on high, and make him efficient with wisdom and knowledge, and above all, give him a sincere and pure heart, that he may perform the duties of his office honestly to the honor of God, since indeed all good gifts come from Him, and must therefore be obtained of Him, to Him the great God be praise and thanks for all good things, from hence and forever, Amen.

John M. BRENNAN.

Remarks. The wisdom and propriety of the course pursued by our brethren in the foregoing instance cannot be too highly recommended, and it should be an example for all who under similar circumstances may remove from the reach of the church.—Wherever a few families are thus settled far away from the reach of their brethren their first object should be at once to select among themselves, a shepherd to feed the flock with spiritual food, to break to them the bread of life and preserve among them the true worship of God. (Ed.)

Selected for the "Herald of Truth."

Pious Thoughts.

Go forth, ye Heretics in my name,
Sweetly the gospel trumpet sound;
The glorious jubilee proclaim,
Where'er the human race is found.

The joyful news to all impart,
And teach them where salvation lies;
With care bind up the broken heart,
And wipo the tears from weeping eyes.

Be wise as serpents where'er you go,
But harmless as the peaceful dove;
And let your heaven-tempting conduct
Show,

That you're commissioned from above.

LIFE.

What a shadow is the life of man! What a nothing it is! The time past, that is nothing—like a bird fled from the nest of the owner, out of sight. The time present, that is vanishing, a running hour—nay, less, a flying minute, as good as nothing. The time to come, that is uncertain—the evening sun may see us dead. Lord! therefore in this hour, in this minute, make me sure of thee, for in the next I am not sure of myself.

MARRIED.

On the 8th of September, by Pre. Christian Bonberger, Henry S. Stauffer to Barbara Reist, both of Lancaster Co., Pa.

DIED.

August 30th, in Owen Co., Ind., of dysentery, Thomas Clark, aged about 45 years. He leaves a large family to mourn his loss. He had lived by this advanced age without giving himself to God, but on his death bed he yet desired to receive the blessed consolation of baptism, and dying he was baptized and instructed in the word of truth. He was buried on Sept. 2nd. His funeral sermon was preached on Sunday following at the Mennonite meeting house, by brother Eli Mishler in the English language, and by Michael Mishler in the German.

Behold what a great consolation it is when a father can leave his family in the blessed triumph of the hope of eternal life.

Geo. FUNK.

September 5th, near Litz, Lancaster Co., Pa., Bro. Jonas Buecher, aged 81 years 6 mo. and 8 days. Funeral sermon was preached by the brethren John Brubaker, Christian Bonberger and John Landis from Revelation 22: 13, 14.

JACOB K. NISLEY.

On the 8th of August, in Richland township, Cambria Co., Pa., Susan wife of Abram Shafer and daughter of Jacob Winger, at the 77th year of her age. She leaves a husband, three children to mourn her loss, (one infant, only a few hours old at her death died about a week afterwards.) She was buried on the 9th. A large concourse of friends and relatives followed the deceased to her resting place, upon which occasion remarks were made by the writer and Jacob Blough from Rev. 14: 13. She was, for some years a faithful member of the Mennonite church.

SAMUEL BLOUGH.

LETTERS RECEIVED.

Christ. Good; Elizabeth P. Musselman; Isaac C. Lehman; Geo. Keener; Henry Frieck; Pre. Peter Nisley 2; Pre. Daniel Brennan II; B. H. Brennan; 2; Jacob K. Nisley; A. Gerber; Samuel Sample Blough; John M. Brennan; Pre. Tilghman Moyer; Michael Keeney; Josiah Detwiler; Joel Blouse; Pre. Amos Hough; Josiah G. Winey; From Bellville, a portion from an old No. of the Gospel Visitor in the German language. Please send your name. Lydia H. Dohner; Jacob A. Beidler; David Tyson; David Maser.

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For the "Herald of Truth."

"I am the Good Shepherd."

By RACHEL BAUM.

"I'm the good shepherd," come to me,
I'll lead you on the straight way.

Where you in endless joy shall be—
And know no sorrow, grief nor strife.

"I'm the good shepherd," follow me,
Yes, follow me and do not fear;
With tenderness both large and free,
I will you ever onward cheer.

"I'm the good shepherd," don't despair,
My flock I never will forsake;
They will be ever in my care,
No wickedness can them betake.

"I'm the good shepherd," why not come,
Not come into my lovely fold?

Where you shall praise me, o'er at home
And shall enjoy a bliss untold;

"I'm the good shepherd," and for thee
My precious life I have laid down;
Without delay then follow me,
And thou shall wear the golden Crown.

"I'm the good shepherd," and how blest
Are those who me will not despise;

For they shall enter my sweet rest,
Far o'er the blue ethereal skies.

"I'm the good shepherd," and I will
There, in green pastures feed my sheep,
Will them with loving kindness still
Safely from harm and danger keep.

H. Blatt, York Co., Pa.

A Sermon.

BY JACOB DENNER.

TRANSLATED FROM THE GERMAN.

Conclusion.

2. In the second place, it is also certain that our dear and faithful God, our ever present host has merited in the highest degree and still highly merits it. (If I may thus speak after the manner of men) that above all and in all we love him, and constantly offer up to him our highest desire; for this eternal love has indeed from the beginning, out of free grace, created and formed us entirely alone, in his most holy image. (Gen. 1: 27.) to this end that we should live and constantly be and remain with him for ever and even in everlasting glory and blessedness. — Who among us and all mankind could have done the least thereto, if it were not that the loving God so greatly loved us, us poor? It is therefore our highest duty and obligation, "That we love

him, because he first loved us." 1 Jn. 4: 19.

Yea when poor human beings through the artifice and deception of the Devil alienated and wrested ourselves from our highest desire and love from the loving God, and therewith had yielded ourselves to those creatures, and thereby had sunk into eternal misery and death, (Gen. 3.) then the loving and true God, graciously had mercy upon us all and with his incomprehensible love in his only begotten Son anticipated us, gave us the same strength and strength again through this Son of love, to redeem us from eternal death, and to transplant us into the blessed everlasting life. As the mouth of truth on this account distinctly says: "For, N. B. for God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jn. 3: 16.

And worthy friends, what shall I yet speak much more of this matter? Can we indeed move a hand or a foot, a finger, or draw a breath without the gracious permission, help and support of the Almighty? Do we not wholly and entirely depend from this eternal love, as the shadow from the body when the Sun shines upon it? Who among us, if he wishes to be considered as a Christian and a believer, can deny this? He must much more, from his heart freely confess these things. It is indeed an eternal truth what the Lord hath testified of this man: "For in him is life and move and have one being." Acts 17: 28. And this truly takes place according to the spirit, soul and body, according to the outward and inward man; for we are the pure nothingness, but this our holy God is the holy "all in all" in us. Judge now, beloved in Christ, from this little, whether I have not with right and in the foundation of truth said: "That our loving God, who is love himself, only and alone, on our account has merited and still does daily merit it, that we constantly offer up to him our highest love and desire of the soul.

3. In the third place, worthies in the Lord, thus also consists our only and highest blessedness according to the spirit, soul and body, in this, that we in consequence of the divine love we owe, resign and offer up to our holy God and Creator, our entire, sincere and sincere love. For every one that also is constantly joined unto the Lord in pure love is one spirit with him. 1 Cor. 6: 17.

Now as God is the highest good and consequently in him is the highest blessedness, yet he in his holy attributes and holy being, is himself and unceasingly contains the highest blessedness; this also uncontroversially follows therefore, that the soul which through pure love is become one spirit with this his holy Creator, must also necessarily enjoy in him eternal happiness and everlasting salvation of all salutations, here in the present time through living faith, and after this in eternity in the blessed beholding, yet all through Jesus Christ our Lord. For this our never failing salvation, passed Saviour is also the way, truth and life, and no man cometh unto the Father but by him." Jn. 14: 6.

which account also a Christian writer very well and truly speaks, when he say:

* Prevented or obviated the terrible reward of our sins.

In one alone is happiness, life, peace and rest,
Hence left I all things, and to this one forward prest.

See worthy friends, now I think according to the promise which I made although in all feebleness, (since with Paul and indeed much, much more than he, I know not otherwise to glorify.) I have yet fundamentally and clearly shown and proved, that after our heavenly regeneration, and soon after our having obtained our highest desire and love from ourselves, as also from every creature in heaven and upon earth, and now resign and offer up the same to our beloved and true God alone; that our blessed Creator, I not alone is worthy of this, but that 2: he also in the highest degree on our account merited, and does still daily merit it, (if I unworthy one may thus, after the manner of men, speak of the most high God,) and 3: that our highest blessedness lies alone in this blessed and holy union with our loving God. Truly when we consider this with a devout heart, have we not then the greatest reason to say with David: "Whom have I in heaven better?" and I desire nothing else than that I deserve less than this. My flesh and my heart fail; but God is the strength of my heart, and my portion forever." (Psa. 73: 25, 26.) and with Laban: "(Come in thou blessed of the Lord;) (yea though thou blessing thyself) wherefore standest thou without? for I have prepared the house of my heart." Gen. 24: 31. Of that we might all together, in truth and from the bottom of our hearts thus speak!

Now, worthies in the Lord, any one among us imagines that he with his highest desire has gone out from him self and every creature and has left the desire of his soul constant in the most high godlessness and has offered up to the same, and his portion constantly unites himself with his holy Creator; to the same will I, in laying present several Christian tests or signs, whereinwith he can, infallibly prove him self and know how near to, or how far from this general truth he has come; so that if he find therewith that he has not yet reached or obtained it, he may seek through the preventing grace of his loving God, the sooner the rather, to obtain it, that death may not overtake him unawares, and find him in an impudent and unhappy condition, which through sterility he could not sufficiently lament.

But should there one, after endeavouring and proof of so seeking, to this Christian touchstone which we intend to lay before him, under God's blessing, in time self-doubt, find that in some measure united in pure love and in spirit and truth with his most high God, that he indeed will not again turn away nor allow himself to be made averse, neither through love nor suffering, neither through fortune nor misfortune, neither through health nor sickness, neither through friendship nor enmity, neither through life nor death, but that he at all times will seek with his highest desire in his God, to him and to remain constant until his end; for "the soul inclined to the end alone, and none other, shall be saved." Matt. 20: 22.

So then, beloved in Christ, we say with a firm foundation of truth which can never be overthrown, that if some one among us, has through a pure, holy love united himself with his loving God faithfully in spirit and truth,

and thus has chosen the most high God for his, I say his, only and eternal treasure, alone and above all, then it must also of itself quite lovely and voluntarily follow, that such a one also is and remains, cheerfully and continually with his heart and spirit there where this his treasure is. And when it happens that he has especially, through this or that temporal occurrences, with his noble mind, against his will, should be somewhat drawn away from this his highest good, he will not only sincerely and painfully grieve himself over it, but as soon as he becomes aware of his departure from God through his complainant mercy, he turns himself in pure love, devoutly and penitently to him, his lover and again embraces him in sincere and heartfelt love of his soul. And this is that word of truth, which our Saviour has left unto us when he says: "Where your treasure is, there will your heart be also." Matt. 6: 21. And the holy king and prophet David says very remarkably: "I remember thee upon my bed and meditated on thee in the night and in the morning." The beloved David desires to say this much: My God! my heart and spirit have from evening till morning and from morning till evening continually, in pure love called on thee, that I might also find myself united at all times with thee, my eternal Love, which also is the only and eternal comfort of my soul. It is with this matter as with a loving mother and her infant child. For as such a child most cheerfully rests in the soft bosom of its beloved mother, so also rests a believing and God loving soul most cheerfully in the holy bosom of its beloved, faithful and merciful God; it embraces him continually quite tenderly in its heart, through love, through the drawn comfort and strength, pleasure and enjoyment from his holy breasts, with sincere hunger and desire, saying with the patriarch Jacob: "I will not let thee go, except thou bless me" Gen. 32: 26. Yea, it walks according to the injunction of God to Abraham, at all times before the face of its most holy God and is perfect, Gen. 17: 1. Yea, this soul fallen in love with God will then, with far greater right, because of its loving God, at all times bodily exclaim, as did Israel in olden time in his captivity in Babylon, because of Jerusalem: "I forgot thee, O my God! let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I do not set thee in my mouth, then let my right hand forget thee, O God!" add my chief lay. Ps. 137: 56.

2. We say further, that such a believing soul, which through the yielding of its highest desire and love to its loving God has become one spirit with him, and necessarily from day to day remains alive in spirit and truth, must and also will find that its noble spirit with soul and body, the longer the more, through this holy and blessed indwelling of its God in Jesus Christ, will be purified, sanctified and born again. This is quite certain. For even as a branch of a fruitful vine, as long as it is embodied and remains as a living member of the same, brings necessarily, increased and sweet grapes, so, even a thousand times more, and more precisely will and must such a believer, who through pure love is thus united with his loving God, necessarily and voluntarily with desire and love at all times under the Lord's blessing, bring forth sweet grapes of sanctification, according the spirit, soul and body. Jn. 15: 5.

...even, if God, the eternal and blessed light, (1 Jn. 1: 5) is thus united with us, through our pure love and faith in Jesus Christ, it follows of itself that this noble and holy Light will also radiate through the light of our outward man, that also other men will see in us the fruits of sanctification in a holy and godly life and walk. We will let our light shine before men, that they may see our good works and glory the Father which is in heaven; and also say, (Mat. 5: 16), that we are the salt by which the world is saved, loving God, the fruits of the Spirit will rise into our spirit, soul and body the longer the more, and come forth ye constantly be and remain, as Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, (Gal. 5: 22; 23).

And what else, indeed, can this holy love of God, when it is shed abroad in our heart, bear and bring forth, but sincere obedience towards our God and to manifest the same towards him? For love is truly the one only mother of all obedience. John 14: 23; and Rom. 13: 10. Yea, in truth it will not fail, that such a soul, united with God through sincere and constant faithfulness and love, will in its inner principles at all times hear, in spirit and truth this blessed voice of its God: "Be ye holy; for I am holy." 1 Pet. 1: 16; or: "Be fruitful and multiply" &c., yet in a spiritual manner. Gen. 1: 28. Whatever then our God thus saith is done, and whatsoever he commandeth stands fast, Hallelujah! Ps. 33: 9.

3. In the third and last place, this is also another undeceivable and in fiddile test, which also the gates of Hell are not able to overthrow; That a man, who in the manner aforesaid, is thus sincerely in love with his God, and now according to his holy will, journeys on, as a pilgrim in this vale of lamentation and tears, in all patience, although through many sighs and tears, that such a man, I say, almost counts the days and the hours, (although in entire resignation) and from his heart desires and wishes, that he may only sometime eternally obtain the highest happiness of his soul, namely, in body and advent here to hold fast to face his beloved God; And his background of this soul, in all holiness, whom he loved God he has at all times, here in this present time, through the holy faith in the inner bottom of his soul endeavoured with fixed intent.

That all holy children of God were thus constituted, we can clearly see in the holy king David; he says Ps. 42: 1, 2. "As the heart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" And further, Psalm 62: 1. "O God, thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;" and yet further, Psalm 81: 1, 2. "How admirable are thy tabernacles, O Lord of hosts! My soul longeth, yea even fainteth for the courts of the Lord: my heart and flesh crieth out to him, like as also we say in 1 Cor. 10: 3, he so greatly longeth after his God and Saviour, with whom was a sincerely in love, when he says, "I have a desire to depart and be with Christ." Phil. 1: 23. "Yea, I will yet add yea thereto this, since I know that it is the truth, that such a believing soul, even as it came forth from God's hand in the beginning, simply wishes and sighs, as long as it must be here in this earthly tabernacle, according to the word of the prophet, 'I will dwell in the will of its God, as a little drop in the boundless ocean of God's love,' which is God himself, at last, eternally and unceasingly to enter in, that it may live unceasingly, in such a most a sweete union with its God from face to face.

the great and endless salvation of salvation; so also that "God may be all in all." 1 Cor. 15: 28.

Six, very thoughtful friends, this is now the spiritual mirror and the touchstone which I, on this occasion, under these three observations, in Christian love have desired to present as well to myself as unto all of you. I wish now from the bottom of my heart, that if we were closely examining and proving it, we then in truth might find ourselves to be a pure bride of Christ, that we have dispensed with ourselves and from every other creature with our love and desire, and on the contrary turned the same along towards our loving God, and that we may also be and remain united with him in sincere love; so that with this bride of Christ, from a holy desire, we may be able to say:

"Even so, come Lord Jesus." Rev 21: 29. But also in this living love purify ourselves more and more, "even as he is pure" (1 Jn. 3: 2). But all this through the to us compliant power of the mercy of our God.

In conclusion I yet say, beloved in the Lord, if we, according to the true test presented before us, find ourselves in such a highly blessed condition, that we, as I have abundantly shown above, through the compliant mercy of our God in Christ Jesus have united ourselves in pure love with this most high God, then also we have great reason to rejoice in our hearts, in this blessed Origin, as the holy Paul exhorts us to this, when he says: "Rejoice in the Lord always; and again I say, Rejoice." Phil. 4: 4.

But herewith we have nothing else to fear, and to care for nothing more, but that we watch and pray, night and day, "that we enter not into temptation, for the spirit indeed is willing, but the flesh is weak." Matt. 26:41. Likewise that we were not high minded like them. Rom. 11:12. And if there were the world over, also all men and evil spirits together had foreseen them to destroy us they would not even then be able to harm us; "If God be for us, who can he against us?" (Rom. 8:31); and "all things work together for good to them that love God," ver. 28. Then also we shall be able to say with holy David: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the

swelling thereof. Solah. There is a river the streams whereof shall make glad the city of God,"—the believing soul, 2 Cor. 6: 16.—"the holy place of the tabernacles of the Most High God is in the midst of her; she shall not be moved; God shall help her, and that right wisely." Ps. 46: 10, 11. Yes, the saints of God, even very soon indeed: "No man is able to pluck them my sheep out of my Father's hand," Jn. 10: 29. If we now, believed in Christ, find ourselves in such a holy and blessed union and communion with God, (which I from my heart wish to all of us) and according to the gracious will of our Father in heaven shall be released, and die the temporal death or go to meet the glorious coming of our Lord Jesus Christ, (1 Thess. 21: 23) and then behold, when again created earthly, shall we not experience that in this world we shall pass away, (Matt. 24: 35) by the grace of God in Christ Jesus our Lord, we shall not then with undoubtless be compelled to cry out, with great terror, fear and anxiety of heart, and say "To the mountains and the rocks: Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb, for the great day of his wrath is come; and who shall be able to stand?" Rev. 6: 16, 17. Neither will we have to say with terror and fear of the soul, (addressing God and all the holy angels) "Ye have

bodies, that they should obey it in the lusts thereof. Neither do they fulfil their members as instruments of righteousness unto sin; but they fulfil their members unto uncleanness, and unto all uncleanness; and their members are instruments of uncleanness unto God. Rom. 6: 13. They are constantly careful that their corrupt members do not break out into deeds, but are destroyed at their birth. Should they sometimes unawares be overcome by the flesh, and fall into an actual sin, they do not long remain lying in sin, but immediately recover themselves from their fall by a true repentance and conversion, so that the flesh cannot prevail over them, and drag them farther and farther into uncleanness, than they over the flesh. Therefore, even as those who were formerly crucified eventually died, their dead bodies still harbour all the members, of a

still having all the members of a man indeed, but no spirit, life, so that they may be called dead bodies, which with all their afflictions and lusts become as it were, a dead body, which although it may have members or form yet is without life, spirit, and power with them, as St. Paul himself explains this mystery, Rom. 6: 14-16.

(4) Finally, this encrysting of the flesh consists also in a constant watchfulness, by which the believers avoid with all prudence, hate, and flee from, every occasion, cause, or inducement, through which they may be enticed or impelled, in any way, to a fulfillment of their evil lusts. They love not the world, nor what is in the world, the lust of the eyes, the lust of the flesh, and the pride of life. John 3: 19. They hate the enticements of evil doers, and they do not sit with them, Ps. 26: 10. They enter not into the path of the wicked, and go not in the way of evil men. They avoid it, they run away from it, they turn from it, and pass away. Prov. 4: 14, 15. They keep their heart with all diligence; v. 23. They make a covenant with their eyes that they should not think upon a maid. Job 31: 1. They resolve to take heed to their ways that they sin not with their lips, that they keep their mouth with bridle. Ps. 39: 1. They keep under their body, and bring it into subjection. 1 Cor. 9: 27. They make no provision for the flesh, to fulfill the lusts thereof. Rom. 13: 14. And hence, by these means, the flesh with its afflictions and lusts is quite easily to be accursed and put to death, even as a man from whom all food and drink, and other nourishment is withdrawn, is quite sure to perish and die out, miserably.

All this is very wisely called a crucifying of the flesh, etc.; for (a) crucifixion is inseparably connected with great pain and inexpressible torture. So, also, when a believer restrains, brings under his control, and subjugates his flesh with its affections and lusts, he cannot accomplish it without pain, suffering, struggles, and conflicts. When formerly the old Jewish man in those Jews at the feast of pentecost was crucified, what a ery, what a complaint, and moanings were there? They were poked with heads and said, Men and brethren, what shall we do to this man? Acts 2: 37. When before David suffered the flesh with its afflictions and lusts to live too long and to acquire new strength, his bones were broken, that is, he was so afflicted by God that he was constrained to cry out, "Make me to hear joy and gladness; that the bones which thou hast broken, may rejoice." Ps. 51: 8. Therefore, the crucifying of the flesh is, in other places, in the Holy Scriptures, called a plucking out of the eye, a cutting off of the hand, Ps. 107: 18, 19, a plucking off of the members upon the earth (Col. 3: 5), a weaning of one's self as a child is weaned of its mother (Ps. 131), which therefore, are really only modes of expression, indicating great pain, suffering, and vexation. (b) Crucifixion did

The Zeal of True Christians in Mortifying their Deceitful and Sinful Lusts.

Continued

(2) In that eager resistance, contention, and struggle, which believers daily have with their sinful flesh, as also with its affections and lusts. Now suppose the case, that they that are Christ's are, by their flesh enticed to adultery, fornication, lewdness, gluttony, drunkenness, wrath, quarrelling, or to the defrauding of others; low-men, and wretches like this, make forbidden things, than may be, they do not submit to the allurements of their flesh, or immediately give themselves to the service of the sins to which they may be instigated, that they should obey the flesh in the lusts thereof, but they at once begin a contest and a struggle against it; they firmly resist and say to the same, as Christ formerly said to Peter: "Get thee behind me, Satan; thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men." Matt. 16: 23. They repel the enticements of the flesh with the same words that the elastic Joseph uttered, to repel the lewd wife of Potiphar, when she wished to seduce him to commit sin: "How can I do great wickedness and sin against God?" Gen. 39: 9. In a word, they abstain, as far as is possible for human beings to do, from the fleshly lusts which war against the soul; as Peter admonishes, 1 Pet. 2: 11.

(3) In an actual mortification, subjugation, and extirpation of the flesh and its lusts. Not that the believers can in any accomplish this in their lives as to have no longer any carnal and sinful propensities, or may not be subdued by the flesh to the commission of sin (that the contrary is the case we have been shown above), but when we say that the believers mortify, subjugate, and extirpate their flesh, we are to understand this chiefly in reference to the power which the flesh and its lusts previously had over them. They do not let sin reign in their mortal bodies, Job 31: 1. They resolve to take heed to their ways that they sin not with their lips, that they keep their mouth with a bridle, Pts. 31: 1. They keep under their members, and bring them into subjection, 1 Cor. 9: 27. They make no provision for the flesh, to fulfill the lusts thereof, Rom. 13: 14. They do this by means, the flesh with its affections and lusts is quite sure to be crucified and put to death, even as a man from whom all food and drink, and other nourishment is withdrawn, is quite sure to perish and die most miserably.

All this is very wisely called a crucifying of the flesh, etc.; for (a) crucifixion is inseparably connected with great pain and inexpressible torture. So, also, when a believer restrains, brings under his control, and subjugates his flesh with its affections and lusts, he cannot accomplish it without pain, suffering, struggle, and conflict. When formerly David was in those Jewish camps of pentecostal assembly, what a ery, what a complaint, and moaning was heard there? They were pricked in their heart, and said, Men and brethren, what shall we do to be saved? Acts. 2: 37. When formerly David suffered the flesh with its affections and lusts to live too long and to acquire new strength, live too long and were broken, that is, he was afflicted by God that he was constrained to cry out, "Make me to hear joy and gladness; that the bones which thou hast broken, may rejoice." Pts. 51: 8. Therefore, the crucifying of the flesh is, in other places, in the Holy Scriptures, called a mortifying of the flesh, a cutting off of the hands, etc., Gen. 18: 8, 9; a mortifying of the members which are upon the earth (Col. 3: 5); a weaning of one's self as a child is weaned of its mother (Pts. 131), which therefore, are really only modes of expression, indicating great pain, suffering, and vexation. (b) Crucifixion did

not at once deprive the sufferer of life outright, but gradually draw him off so that, though slowly waded away, he die, oftentimes, after the expiration of several days, yet still inevitably to die at last; just so is it with the spiritual circumcision of the flesh also. It is not at once subdued and destroyed, but is by little and little, gradually & slowly, deprived of strength. The believers indeed begin this spiritual circumcision, as soon as, through faith and regeneration, they are implanted in Christ, and in Paul's view, in this view, when he says in the original text, "They that are Christ's *hate* the carnal minded flesh," meaning, they have commenced the work and have purposed to continue themselves daily in the same while they live on earth, and that Luther has in view when he says,

translated the text, "They *crucify* their flesh, etc." They seek to exhaust the same more and more, till, finally, through a gentle and happy death, they put it off entirely; for he is dead is free from sin. Rom. 6: 7.

Thus we see, then, that they that are Christ's crucify their flesh, with the affections and lusts. And this, in truth, do *all* they that are Christ's without respect to race, rank or tribe. There are, in other respects, however, according to the difference in rank and office, also among Christians, various duties each of which does not fail to the lot of all, but is especially incumbent on the one or the other. But the duty of crucifying the flesh is a universal duty from which no man who wishes to be a Christian can or is permitted to exonerate himself. It is incumbent on Christian ministers, and this so much the more indeed, since herein also as in all other Christian practices, they must set example for the flock; but neither are the Christian members of their charge exempt therefrom, who, as well as the ministers, must, in this respect, be spiritual. The greatest poten^cate in the world, if he will be a Christian, can not any more give free reigns to the flesh with its affections and lusts than the humblest Christian peasant or beggar; and the youthful Christian, in whom the impulses of the flesh are yet vigorous and strong as is much their obligation to discharge this duty, as the aged man in whom the same have naturally begun to fail, and are becoming weak. At least Paul speaks in a general way in one place and says without exception, "They that are Christ's" let them be, otherwise, what they may, "crucify the flesh, with the affections and lusts." And neither, indeed, can it be otherwise than that *all* they that are Christ's (*all*

Our Brethren in Virginia.

any of the readers of the "Herald" and friends and acquaintances, and all have been kindred, residing in state of Virginia from whom they may not have been, as for a long time, to receive anything; yet as a common brotherhood our brethren there, no doubt the most devout Christians of all, — will therefore be a matter deepest to every one to hear from those who have, for a long time been surrounded by the terrible vicissitudes of war, and in whose very midst death and destruction have spread want and misery around them, and who have so completely separated from us, it was very seldom indeed that a letter could be transmitted. Our brethren and sisters in that state resided mostly in Rockingham and Augusta Counties. These counties comprise a portion of the most beautiful and fruitful valley of the Shenandoah, which has, again, quite recently been the scene of active operations.

From a conversation, with a brother, who has recently removed from Mifflin Co., Ohio, to Indiana, and who met several persons of his acquaintance who had arrived from Virginia, at the former place just previous to his departure, we obtain the following information concerning them.

anition, as can certain persons, their earthly pilgrimage, to be thus, driven out from their homes and have all their property destroyed and laid waste — for we all love our homes. Surely here is an occasion that should draw us nearer to God! For if we remember that earth is not our abiding place, and look forward to our heavenly inheritance, then we will not feel the

Let us remember that there are thousands who are perhaps in a worse condition than we—that God has yet shown his great mercy and kindness amid all our trials and afflictions. I well know that these things are hard and tears of joy and sorrow may flow as the friends of youth and of earlier days grasp us by the hand and greet us in Christian love and tenderness, as has been the case on one occasion that came to my knowledge in the return of those people to the friends they had loved in bygone years, and from whom they had long been separated and now returned as exiles and strangers. For their encouragement, let me say: “If hitherto has the Lord held me up”—let us draw nigh to Him and in this hour of affliction he will not withdraw himself from us.—(Ed)

The Angel Reaper.

'THERE IS A REAPER, WHOSE NAME IS DEATH.'

In the fresh and sunny spring time,
When the fields are green and bright
In the summer's piper beauty,
In the autumn's solemn light;
And when wintry winds are sweeping
From the dreary desolate North,
O'er the hills and o'er the meadows,
Goes the Angel Reaper forth.

I have seen thee, Angel-Reaper,
I have traced thy silent way,
Over valleys white with flowers,
Singing upward to the day.
Helen Hunt Jackson

By the hand of beauty riven,
As if in them dwelt a spirit,
And that spirit bloomed for heaven!

And, again, I saw thee standing
In a shaded silent room,
Where the flower we loved was fading
From this world of night and gloom,
Thy white wings thus so softly folded,
And thy sad and shining bœw,
On her forehead fair reflected
Something of immortal glow.

as
im-
hat Conference meeting in Elkhart
Co., Ind.

I left Chicago at ten o'clock on Thursday evening October 13th, and at three o'clock the following morning I arrived safely at Elkhart, Ind., where I was met by the brethren John Yoder and H. B. Brenneman, the latter from Fairfield Co., Ohio, who had come to take me to the brother Yoders home; and expecting me in the previous train, they had waited for me already some 4

Bro. Yoder lives about 5 miles southwest from Elkhart, where we arrived about half past four and also met bro. Daniel Brennenau and family, who resides with bro Yoder; also bro. J. M. Brenneman and wife who had come

to attend the conference and subsequent meetings. He had been confined to his bed the day previous on account of a gathering in his mouth and a swollen face and on rising felt that he would be unable to attend the meeting on that day, but after breakfast the gathering broke and he felt much better and was again able to attend to his duties.

THE HERALD OF TRUTH.

The Herald of Truth.

The POSTAGE on the "Herald" is always paid at the office where the paper is received, and is 12 cents a year on a single paper, or the same on a package not weighing over 4 ounces. The paper weighs a little over 1 of an ounce, per copy. 3 copies may therefore be sent to one address for the same postage as a single copy, or 7 copies for double this amount. Those who get the English and German copies together need pay only 12 cents per year on both copies.

The little pamphlet "Christianity and war" may still be obtained, in either the Eng. or Ger. language of John Bear's Sons, Lancaster Co., Pa., or of the Editor of this paper.

We have received a number of articles, answers &c. which, unavoidably, were crowded out of this No. We hope our correspondents will have patience. They will appear in the next No.

Bro. David H. Landis, who recently came from Virginia is at present residing near Bremer, Fairfield Co., Ohio. Any letters addressed as above, will reach him.

A Question Answered.

In the "Herald of Truth" No. 8, in the article, "The art of writing a great privilege," from Bro. J. M. Brennenstuhl, the following question is asked: How are we to make ourselves "friends with the mammon of unrighteousness?" Luke 16: 9. I will try to answer it as follows:

It is impossible to take this passage literally, for James says: "Whosoever therefore will be a friend of the world is the enemy of God;" for he has sent forth his disciples "as sheep in the midst of wolves." If ye were of the world, the world would love you; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you, Jn. 15: 19.

The rich man is God who created us and placed us into the world. We (the human family) are the stewards. God gave to every human being his talent and his works, and now commands unto all men to labor and to provide unto all men his gifts given him the ability to do something; and if we do it not we are accountable before his judgment seat that we have neglected our duty.

We know that our Lord will soon come to reekon with his servants, and every one may be called up in the most unexpected manner. This thought naturally creates disquietude, and we ask within ourselves: What shall I do when I am called away from the scene of labor in this world, to give an account of all that I have done, before an omniscient and all seeing God?

Now the apostle says: "Might ye rejoice against judgment?" Jas. 2: 13. Love and mercy towards our fellowmen opens heaven again for us, as Daniel says to the great king Nebuchadnezzar, (Dan. 4: 27.) "Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor." Upon this then comes the judge and says: "I was an hungered and ye gave me meat; thirsty, and ye gave me drink; I was a stranger and ye took me in;

naked and ye clothed me," &c. Matt. 5: 35, 36. Now then those who have performed works of mercy; even in the least, shall be set on the right hand and be received into everlasting habitats.

If we now make unto ourselves friendship in heaven with these perishable, temporal goods, which may justly be called a mammon, the world does not give us what we imagine; we must therefore often learn that all worldly goods and glory are as the flower of grass.

Jesus commanded the unjust steward, that he acted wisely, "For the children of this world are in their generation wiser than the children of light."

Then the man of the world knows how to get gain from his labor—he readily sells his home and all that he loves, in the hope alone, that afterwards he shall possess a better one.

Thus must we then also in our spiritual matters be as wise as the children of this world, and give our more insignificant, temporal and unworthy goods of this world when necessary requires fit.

Further says the Lord, "Make to yourselves friends of the mammon of unrighteousness; that when ye fail they may receive you into everlasting habitats!" Once also the time will come when we will fail, and if we then will consider our walk, we will find that we all owe ten thousand pounds.

Now in this anxious moment we need help, and then if we have followed the works of mercy, through faith and love to Jesus, then this will lay a claim to his mercy and he will receive us into his everlasting habitats.

But say some, I have now worldly goods which I can give there-to make to myself friends of the mammon of unrighteousness, so that they will receive me into everlasting habitats. But if one also has no temporal goods to give, he may yet do works of mercy. Nothing great is required—only according to ones ability. The poor widow which cast two mites, cast in more than many rich, who had cast in much. Yet none is too poor nor too weak, nor too unlearned to speak a kind word, to help his neighbor to necessary labors, to visit the sick, to comfort the distressed, to minister to the afflicted, to point sinners to repentance—Every one though he ever so poor and humble can almost always meet opportunities, through which he may manifest his works of mercy, and even if it is only giving to drink of a cup of cold water to one of these little ones, in the name of a disciple, he shall in no wise lose his reward.

R. J. SCHMIDT.

Visitation of the Churches.

It gives me great pleasure to observe the activity and the energy which are manifested by our brethren in the ministry, at the present time. In other words I rejoice to see that the brethren all over the country seem to comprehend the great necessity which exists at the present time for active, earnest and constant effort in preaching the gospel of truth, and publishing the glad tidings of salvation to every creature. I am receiving letters almost daily, giving me information that ministers from different parts of the country and abroad, and indeed from every quarter of the globe, are laboring to the best of their ability to proclaim the way of eternal life to a dying and perishing world, and warning sinners of the fearful doom that awaits the impudent and the ingodly, and at the same time encouraging and comforting those who have already turned from the broad road of destruction to tread, though it be in sorrow, in difficulty, in great tribulation, the narrow path that leadeth upward to the pearly gates of the golden City.

The present struggle in which our country is engaged is a severe one, and makes much trouble and we knew not what the result will be and as God disposes all things, I believe that it is best

This work of visiting the churches and inquiring into their spiritual condition, teaching and encouraging them, is a noble work and, if done in the true spirit of Love, very beneficial. It cheers the hearts of the brethren and sisters—it often infuses as it were, new vigor—a new life into the whole body of the church, and makes us more zealous in our efforts to do the best we can for the kingdom of God. We have the lead before we are aware of it; therefore it is necessary to watch and pray, while Christ himself tells us to do so, for the great betrayer, the Devil goes about and destroys (or misleads) every one who does not constantly watch and pray. Therefore let us keep guard over ourselves; but to this I must confess, that I find myself a weak and an unworthy soldier. I wish that almighty God would make us strong and faithful soldiers of the cross, so that we might gain the battle, the holy battle and be permitted to hear the words: Come thou faithful servant, entered into the kingdom of Heaven which was prepared for thee from the foundation of the world.

Manheim, Pa. C. F. II.

The Benefit of Adversity.

One benefit which the people of God derive from adversity, is the revival of their confidence in the Lord. When David fled from Absalom, and his enemies were multiplied, and he was pursued like game on the mountains and his case was considered as altogether hopeless, he said: "But thou O Lord, art a shield to me; my glory and the lifter up of mine head, I cried unto thee with my voice, and he heard me out of his holy temple, and my soul was nigh unto death."

But say some, I have now worldly goods which I can give there-to make to myself friends of the mammon of unrighteousness, so that the young men who are called to enter upon the fields whose fruits shall bloom anew upon the glorious fields of heaven may be earnest and strive in all places and at all times, at home or abroad, in season and out of season, both by precept and example to teach the doctrines of the blessed bible and lead many into the green pastures and by the still waters of eternal life. Then by the help of God the church will grow and increase—the blessings of heaven shall rest upon her, and the descendants shall be great, and the descendants shall rejoice and blossom as the rose, for the spirit of the Lord shall dwell in the midst of his people—he will be their pillar of cloud by day and their pillar of fire by night until they have passed the Jordan of death and reached the promised land. (Ed.)

For the "Herald of Truth."

The Holy Warfare.

First, I wish what Christ himself often wished to his disciples, and the disciples to their brethren, namely, "Greater is the power of prayer than of the sword." And further that Christ our Saviour and protector, and that his Holy Spirit might dwell in us and guide us in all our words and actions, so that we could be holy both in body and soul.

That we might be strong in faith so that we might gain the battle of the Spirit against the flesh. Those who have once bowed the knee to their God and have promised to leave off from their sins and to live unto him the few days they yet have left, and to keep his commandments and to strive against their natural inclinations, the last battle of the flesh.

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The present struggle in which our country is engaged is a severe one, and makes much trouble and we knew not what the result will be and as God disposes all things, I believe that it is best

for us not to trouble ourselves much about this worldly warfare, nor to mingle in the political affairs of our country too much. These things only corrupt us in the sight of God. We have a holy warfare, and if we have our cares too much upon this worldly warfare, we are apt to forget our holy war and the true spirit of Love.

Therefore let us keep guard over ourselves; but to this I must confess, that I find myself a weak and an unworthy soldier. I wish that almighty God would make us strong and faithful soldiers of the cross, so that we might gain the battle, the holy battle and be permitted to hear the words: Come thou faithful servant, entered into the kingdom of Heaven which was prepared for thee from the foundation of the world.

Manheim, Pa. C. F. II.

The Preaching of John Bunyan.

This extraordinary man, was beyond doubt the greatest and most successful preacher of his time. The treasures of learning had never been unlocked to his mind. The Bible was his entire library: the Holy Scriptures, his only study. His name, however, will still remain, in blessed remembrance, to the latest generations, when that of the drivens who persecuted him shall have been long since buried and forgotten.

The learned Dr. Owen was one day asked whether he had heard the tinker, "Yes," he replied, "I have heard him, and I would God, that by the sacrifice of his attainments in learning, which I have acquired, I could preach with the power and unction of a Bunyan, I would joyfully make the sacrifice."

John Bunyan, and many like him, afford us examples of the talents and eloquence, wrought by the Holy Ghost in the heart of the believer, longing after salvation, and conscientiously studying the Holy Scriptures. The preacher who would follow his calling successfully, that is, advance and extend the kingdom of God, must like Bunyan, ground his arguments on the promulgation of the gospel, much like Bunyan, ground his arguments on the revealed word of the word of God, and his work will be attended with success just in proportion as he, under the influence from above, discerns in this word a system that is consistent, so constituted as to have reference purely to God and eternity, truthful in its principles, ineradicable in its assumptions, and inexhaustibly just and righteous in all its decrees.

If he wishes to lead the earless sinner, and the half-blind strumpet which flows from the fountain of life beneath his throne. Happy is he who has received this heavenly gift; it will in the midst of external storms and troubles, preserve his mind in a tranquil state. It is independent of external circumstances. It is most exquisitely enjoyed in times of affliction and persecution. "In the world ye shall have tribulation; but the things I have I given unto you; in the world ye shall have tribulation; but the things I have given unto you are a balm in your mouth; a medicine to heal your inward sorrows; a cordial to strengthen your failing spirits; a spirit of consolation to your fainting souls."

Heavenly promises, drawn from the Word of God, are the best of all earthly comforts.

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THE HERALD OF TRUTH.

righteousness, nor received baptism; this is therefore a different case. They will be judged by the Lord, at the last day, more strictly also than the world. We also observe farther that the world still regards them as brethren, and that many of them themselves also desire still to be esteemed as brethren. Therefore it is very necessary to shew them in order that both they and their friends may know and perceive that we do not consider them brethren, since their life and principles are entirely and blameable, in order that the Lord's word and the Church may not, on their account be despised by an unwise world.

Thirdly, we say that Israel did not shun their open sinners, no, the Corinthians their fornicators, so long as they were not expelled from the Church. Neither is it a custom or practice of the scriptures to shun any one as long as he is tolerated in the Church. We should, therefore not shun them before their separation from the Church as we would, in that case, be practising a ban which the scriptures do not know or teach.

We could easily say then if, after his excommunication we associate and keep company with an apostate, we show, by that act, that we despise God's word, command, counsel, teaching and admonition, and do not seek to bring the apostate, by just and scriptural means, to shame, and thus to effect in him a reformation, and also to guard against the ruin of our own souls.

Here with I now hope, in reference to the words of Christ, Matt. 18: 18, and 1 Cor. 5: 1, every god-fearing soul might well be satisfied, and should not for any reason, useless objections and vain excuses, as proofs of the liberality of the flesh, since they cannot stand any more than stable before the flames or ice before the heat. Indeed from these words of Christ and Paul it is clearly evident, how, when, where, in what spirit, by whom, against whom, and for what purpose, this act of excommunication should be exercised. I consider this view entirely uncontested and perfectly consistent with christian discretion and divine truth. Let each one fear and love his God with all his heart, and who, no doubt, arrive at the true meaning of the words in question, and fulfill, in a proper way and measure, the scriptural and divinely appointed use of the same. S. Z.

The Saviour's Invitation. John 7: 37.

By RACHEL BAHN.

"The Saviour calls"—calls us to-day. Let's hearken to His Heav'ly voice; No longer let us then delay— In His sweet name let us rejoice.

He saith, ye thirsty, come to me And drink, and drink and never die; Let us to Him for refuge flee, He ever will our wants supply.

O what an invitation sweet, The Saviour doth extend to all; With mercy they shall truly meet Who will obey His gracious call.

He calls, He calls—He's calling yet, To His sweet voice let us give ear; Will we our souls with peace o'erpress And no more anguish shall we fear.

O let us not reluctant be, Sweetly, sweetly calls us still, To come to Him and be made free And to obey His sovereign will.

Let us arise and to Him go, He doth with love and grace abound,

He will exempt from sin and woe,

In Him true happiness is found.

No greater joy can ever be

Than, this, to know our sins forgiv'n, My Christian friends then join with me,

To praise the Lord who reigns in Heaven.
Heltman, York Co., Pa.

From the "American Messenger."

Are you Rich towards God?

LUKE 12: 21.

Are you rich in *prayers*? One pray'r saved the crucified thief, but we are not enough for those who know the precious promises. "Whosoever shall ask in prayer believing, ye shall receive." If the recording angel ad up the columns of your life, how many hours would be given to *prayers*? Are you rich in *faith*? There is a saving faith, which will give you life, blessedness, Christ for ever, and the joys of paradise. With this simple child-like, loving faith, you are safe in a joint-hire with Jesus Christ.

While so many are struggling and longing for material riches, the most poverty-stricken soul on earth may become a heavenly millionaire, with no treasure laid up here, yet "rich towards God."

ing—for your Father's business—yet you can think often of God and his promises by the way, even while the hands are busy. These thoughts of God and his promises are essential to please him in his sight. There are all written down in the book of his remembrance. Happy souls, who turn from their labors and anxieties in momentary glimpses of heavenly things—who look up from the trivial round of life to the Saviour, who endured the same trials, being compassed with infinitudes by his brethren. Thoughts of heaven and the One who bids you enter, will gladden like precious gold dust in your treasure-hid up where thieves do not break through nor steal.

Are you rich in *faith*? There is a saving faith, which will give you life, blessedness, Christ for ever, and the joys of paradise. With this simple child-like, loving faith, you are safe in a joint-hire with Jesus Christ. While so many are struggling and longing for material riches, the most poverty-stricken soul on earth may become a heavenly millionaire, with no treasure laid up here, yet "rich towards God."

A Letter from Canada.

Waterloo, C. W. Dec. 1864.

Conclusion.

Especially on account of *bro. Good* who was in my company when we started on our journey. I was with him all night, we spent the night in familiar conversation until three o'clock in the morning before we went to sleep; at that time we little thought that this conversation would be the last one that we would have, as in the church militant, hold with each other, and yet it was the determinate council of God it was thus actually decreed, so that many among us may say with the poet:

"So many a one that I've known Now sleepeth in his grave alone."

Then we took our departure from our brethren and sisters on Saturday the 14th of November and bro. Henry Martin brought us again to Orléansville, where we took the cars to Columbiania Co., Ohio. Here again everything passed off safely and at one o'clock we arrived there and went to a brother by the name of Miller, who took us to one of his Ministers by the name of Blosser; here again we spent the night very pleasantly, since he (bro. Blosser) had also already been comforted and refreshed himself with the brother and sisters in the neighborhood, in their meetings and in visiting until the 11th; but the time seemed to have passed so quickly, and I must again take my departure from my confidential brethren and sisters in the kingdom of their Father.

Are you rich in *works of charity*? Count over your deeds of kindness to the suffering, and how insignificant the amount appears. Seated through a year of your life you have surely labored and suffered. What have you actually done for Christ since you entered his service? One visit to a poor family, with help and sympathy perhaps seems a great sacrifice now; an hour spent in reading to a feeble old woman, a hard task; you have not time for such charities. How different will almsgiving and self-denial appear in the day when Christ shall say, "Ye did it unto me?" Would it be too much to steal from earthly concerns one hour every day for working in his vineyard? An act of charity daily, for his sake, how bright will be the record in eternity.

Are you rich in *souls won for Christ*? Perhaps you have never influenced one soul to love Jesus Christ. How dull will be your heavenly diadem in comparison with the circles of light on the brow of many saints! Shall it be said, when he maketh up his account of your earthly history, that not one friend was led by you to Jesus; not one brought from darkness into marvelous light? "He that converteth the sinner from the error of his way shall save a soul from death, and hide a multitude of sins."

Saturday the 21st I spent with the aged preacher Blanche, because it rained very hard all day and I had need of some rest; then on Sunday forenoon there was meeting in their meeting house and in the evening in Cambria Co., O. Monday the 23rd bro. Yoder brought to Johnson station where we parted from each other, and we pursued our journey to Huntington Co., where the dear old brother Schneiter resides, who has also

already visited us in Canada. After a short and pleasant visit with him, we went on to Harrisburg, and from there to Chambersburg, Franklin Co., where we were to be received on the 25th.

On Thursday the 26th was the day appointed by the government as a day of thanksgiving, on which occasion the 147th Psalm was read. After we had enjoyed ourselves several days with our brethren and sisters in their meetings and in visiting, we took our departure from them on Monday the 30th, to go to Adams Co.

Here I desire yet to notice an incident which took place in Franklin Co., during the summer, when they were pretty severely afflicted by the rebels, who sold us in prison believing, while we were held as a rebel soldier him self wrote it literally into her hymn book, while she and her family had all gone out.

Sunday, June 24th 1863

A rebel visited this house to-day, and would have liked to have found the residents at home; but not being the case he left us his compliments written in this book and hopes that in the future, you will be resolute enough to stay at home. I have opened your window to write this in this book but do not feel at all disposed to injure your property."

It seems God knows even yet in our time as well as in golden time to take care of the widows and the orphans.

We arrived the same evening in Adams Co., at bro. John Boyer's, and here we remained all night. The next day we went to Gettysburg to see the battle-field where so many thousands of men were destroyed of which many wonderful evidences were seen to prove. Then we went to bro. Benjamin Hershey, in York Co., where on Wednesday the 2nd of December, there was meeting at Gerber's meeting house, and in the evening at Bear's. Then again, already, we left this neighborhood (before we had yet scarcely made any acquaintance with the brethren and sisters). But the reason of it was because the time that I must necessarily be at home, had nearly arrived; therefore I had to begin to hurry as much as possible, though I was treated with great love and kindness to go to Lancaster County. On Thursday evening the 3rd we arrived at bro. Miller's Nissley, who, when I was first met, comforted, and refreshed me, when I was comforted and refreshed myself with him and the other ministers and brethren and sisters in the Lord in this neighborhood, in their meetings and in visiting until the 11th; but the time seemed to have passed so quickly, and I must again take my departure from my confidential brethren and sisters in the kingdom of their Father.

As I said it is everywhere

In this dark vale of tears.

Yet will we adapt ourselves thereto,

Only patient and contented

Here in this day of grace,

Serving him, the Lord anointed,

Trembling, seeking Jesus' face;

Then soon it will come to pass

That we shall meet again,

Though no more here upon

earth,

There, where there's no more pain.

From there I went to Lebanon Co., where I again spent the time pleasantly among my friends, brethren and sisters, in visiting and on Sunday the 13th in their meeting at Geringer's meeting house.

Saturday the 17th I spent with the aged preacher Blanche, because it rained very hard all day and I had need of some rest; then on Sunday forenoon there was meeting in their meeting house and in the evening in Cambria Co., O. Monday the 23rd bro. Yoder brought to Johnson station where we parted from each other, and we pursued our journey to Huntington Co., where many attentive hearers were present; for the last time, up

on the occasion of my departure, by the help of God, I preached from the words Lu. 24: 46, 47.

We then met at bro. Schopp's, (the place appointed for our meeting) at 10 o'clock in the evening, since brother Brieger my fellow traveler, and both countries, were zealous in visiting each other. And you, dear brethren and sisters in both countries, were zealous in visiting each other, for the sake of strengthening the arms of your ministers with your prayers and encouragement, and also with means, etc. It is necessary, to carry on the work of the Lord; this is the design of God in the plan of salvation, as he clearly set forth in the book of the prophet Amos, when he says, "I will send my people into all nations, and the more we keep ourselves within the designs of God, where much trouble makes it our duty, the more God will bless us, so that we may grow and increase like the trees planted by the rivers of waters that bring forth their fruit in their season; and whose leaves also shall not wither; and that we may shine as lights in this world, among the classes of men and the denominations which differ so greatly, for thus it is our heavenly Father's will in regard to his church militant here upon earth; and if we then, in our great weakness, leave him in his calling where he has ordained him, we shall be greatly faithful, when the world will come, then each one will bear the comforting voice: ye have been faithful over a few things, I will make you rulers over many things, enter ye into the joy of your Lord. Then shall not only the wise, (as it is said by Daniel chapt. 12: 3) but as it is said in Matt. 13th, the righteous that are in the train; there are few who are really faithful, when the world will come, then each one will bear the comforting voice: ye have been faithful over a few things, I will make you rulers over many things, enter ye into the joy of your Lord. Then shall not only the wise, (as it is said by Daniel chapt. 12: 3) but as it is said in Matt. 13th, the righteous that are in the train; there are few who are really faithful, when the world will come, then each one will bear the comforting voice: ye have been faithful over a few things, I will make you rulers over many things, enter ye into the joy of your Lord. 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Children's Column.

A Christmas story for the children.

Children, I wish to tell you a story—not one of those stories of which there are so many told now-a-days, that we do not know whether they are true or not, but a story which is true, I know you will like to hear it, and to read it, because it is a good story, and I know all like to hear and read good stories about good people or good children, and this story is not only a very good story but it is a very beautiful and interesting one too.

It is one which happened many hundred years ago—one which has been read many times by many thousands of men, women and children, and many of them loved it very much because it is such a sweet, beautiful story. I have read it a great many times myself, and yet every time I read it, it seems to me like a new story and I want to read it again, and I think perhaps most of you have heard it read it too; perhaps some of you have heard and read it a great many times, and I know that of all the stories you have ever read or heard there is not a single one that is as beautiful, as interesting and as valuable as this one which I am now going to tell you.

All good children love this story very much and so they should, for it is one of the most important ones contained in the best book that there is in the world. I will tell the story.

I told you the story happened a long time ago—yes, more than eighteen hundred and fifty years ago. Now can any of you think how long that is?—let us try. Let us look back just one year to the time when it was Christmas last year, and then let us think how long a time has passed since, and when we can think how long it is from one Christmas to another, then let us think how long a hundred such years are, and then let us think again, and look back over a period of time more than eighteen hundred and fifty times as long.

Now there was a certain country away off across the great deep ocean, where there were no cities, and the names of that country have been different at different times, and sometimes it was called by different names at the same time. Sometimes it was called the Land of Canaan, sometimes the Land of Promise, sometimes the Holy Land, sometimes Judea and at the present time it is called Palestine.

There were in this country many rich men who had large flocks of sheep and employed men to take care of them. These men were called shepherds and were usually very poor. They took care of the sheep and led them to pasture and gave them water and provided for all their wants by day at night, they gathered them together on the plain and kept watch over them, to guard them against the wolves and other wild animals, and also against robbers which infested the mountains through that country.

It was, as we suppose, a still long night in the middle of winter—in the month of December; (though some people think it must have been some other season of the year, as it would have been too cold for the sheep and the shepherds to sleep all night in this month) it was dark and everything was very quiet except the rustling of winds, no horse tramping of hoofs, feet over the ground, no hurrying footsteps to and fro—the cattle were lying still in their stalls, and nearly all the people were sleeping undisturbed on their beds. The sheep were lying quietly asleep in the fields and the shepherds sat around them keeping watch over them, when all at once through the stillness and the darkness of that mid-

night hour, a bright light shone all around them, and lighted up the whole field almost as light as day. The shepherds were very much afraid, for they had never seen any such thing before; but amid the bright light which they saw all around them they heard a voice, and they knew it was the voice of an angel—the voice spoke kind words to them and told them not to be afraid, for he had come to tell them good news which would make them feel very glad, and which all the people would be very glad to hear—that in the city of David which was called Bethlehem which was not far off, there was born a little child, whose name should be called Christ, who should be the Savior of the world, and if they would go and see they would find the little child in a stable, lying in a manger and wrapped in swaddling clothes.

And now as the angel left them, the shepherds heard the sweet voices of a great multitude of angels singing this beautiful song: "Glory to God in the highest, and on earth peace and good will to men."

Now when the angels had gone away again to heaven, when the bright light had departed, when the sweet voices of the angels had ceased, and all was dark again, still again, the shepherds said one to another: Let us go to Bethlehem and see whether this which the Lord has made known unto us has come to pass. And they went to Bethlehem and there in a stable they found Mary and Joseph, the father and the mother of Jesus, and the little child wrapped in swaddling clothes and lying in a manger, just as the angel had told them; and when they had seen these things and knew that they were all true, it made them feel very happy, they rejoiced very much and told all the people that they met, how Jesus Christ, the Savior of mankind, was born, and how he had been foretold to them by the angel of the Lord, and they returned to their work "glorifying and praising God" for what they had heard and seen.

This dear children, is the beautiful story of the Savior's birth. He who once lived in heaven, who sat upon the throne of God, who was from all eternity with God, who was the same as God, who made heaven and earth, the Sun and Moon and stars; the trees and plants and flowers; the beasts, fowls and fishes; who also made us and all things and to whom all things belong to him so loved us and all mankind that he left his Father's throne, his rich possessions and his great power, and became all his love and all his glory—come down upon the earth, and was born a poor, helpless infant, yet he descended so low and humbled himself so deeply in poverty and want, that he was born in a stable, laid in a crib from which the beast fed, and wrapped in swaddling clothes. He was rich but he became poor—very poor; and why did he do all this? because he loved us—because he could not see us perish—he came to save us, to make us happy—he came that our sins might be forgiven and that we might love him and obey him and keep his commandments. And we die, he lives with us in heaven forever, for after he had done his work on earth he went back to heaven again.

O children let us love Jesus—let us be good children and give our hearts to God even in the days of our youth, and lay up for ourselves treasures in heaven that shall never perish.

J. F. F.

For the "Herald of Truth."

A Question.

I desire to have a question answered through the columns of the "Herald," viz.: James, 2, Chap. 10 ver. "For

whoever shall keep the whole law, and yet offend in one point, he is guilty of all?" Query: Is the man who offends or fails in one point equally guilty with him who is guilty of all?

West Liberty, O. JOHN P. KING.

CHRISTIAN CHARITY.—Let the love of your brethren be as fire within you, consuming that selfishness that is so contrary to it, and so natural to men; let it set your thoughts at work to study how to do others good; let your love be an active love, intense within you, and extended itself in doing good to the souls and bodies of your brethren, as that need you are able.

MARRIED.

On the 20th of October, by J. H. Cole, Esq., Pre. John Bachman both of Grundy County, Ill.

DIED.

On the 4th of March 1864, in Tazewell Co., Ill., Catharine Mishler, aged 28 years, 6 mo. and 4 days. She was buried on the 6th. She leaves a husband and three small children to mourn her departure.

On the 8th of March, in the same place, Barbara Rilly, aged 30 years, 2 months and 12 days. She was buried on the 10th, on which occasion a funeral sermon was preached by the writer from Revelations 11: 13. Her child died on the 10th of April following, aged 3 months.

On the 20th of July, in the same place, Susanna Schmidt, aged 24 years, 6 months and 11 days. Her disease was consumption, from which, for a considerable time, she suffered with great patience. She was well prepared to die and looked forward to the time of her redemption. She departed from this world without having been married. An aged mother who is a widow and has for many years lived with her children, died on the 1st of June, a sister, also her son, relations, and a grandson, her death. She was buried on the 21st. A funeral sermon was preached by the writer from Isaiah 35: 10. The three departed ones, whose deaths we have recorded above, were faithful members of our church.

JOST BALLY.

On the 17th of November, in Markham, York Co., C. W., bro. John Rahmer, aged 81 years, 4 mo. and 25 days. He was born in Lancaster Co., Pa., and came to Canada in 1809. Funeral sermon was preached by the brethren Jacob Burkholder and Henry Becker in German, and by bro. John Stroh in the English language.

On the 27th of January, 1864, in the same place, Pre. John Bissel, aged 58 years, 5 mo. and 3 days. He was called to the ministry in the year 1832. He performed the duties of his office faithfully and was beloved by almost every one. Although his family and his congregation have sustained a great loss, we hope he has obtained much greater gain, for we hope he may also be able to say with the Apostle Paul: "I have fought a good fight, I have kept the faith, I have finished my course" &c. 2 Tim. 4: 7, 8.

The funeral sermon was preached by the bretheren Henry Becker and Isaac Hofer.

HENRY BARKEY.

On the 19th of Nov., near Manchester, Lancaster Co., Pa., of dropsy, brother Christian Hershey, aged 75 years, 2 mo. and 27 days. Susan, his wife died 12 years ago. His remains were consigned to the tomb in his family grave yard on the 23rd. A large concourse of friends and relatives were assembled to pay the last tribute of

love to the memory of the deceased brother, upon which occasion appropriate remarks were made by the brethren Christian Nissley, Christian Bouberger and John Brubaker, from 2 Cor. 4: 16, 17, 18. "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light afflictions, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

Bros. Hershey was a faithful member of the church, charitable, benevolent, kind to all and enjoying the good will of all. Peace to his ashes! He was alive over seven years and a half, and a great part of this time he had to sit in a chair day and night, which he endured with patience, and said the Lord would not lay more upon him than he was able to bear. During the lonely nights he would wait and watch for the clock to strike the hours until at last the daylight would come again: "I waited patiently for the Lord; and he inclined unto me and heard my cry." Ps. 40: 1.

GABRIEL BEAR.

LETTERS RECEIVED.

Pre. Daniel Brauer; Jacob S. Kratz; Dr. Benjamin Rohr; Agnes Hartman; Pre. Peter Nissley; John D. Hershey; Dr. Joseph Kulp; Michael Miller; Louis Riduron; Pre. John Bear; Michael Hege; Michael Shank; L. Cassel; Schafer & Coradi; Pre. John G. Bachman; Abm. J. Reed; Solomon Hertzler 2d; Abm. M. Kauffman; John Neiswanger; Pre. Geo. Rupp; Daniel Yoder; Dav. W. Longacre; Pre. Tom Bally; Lydia H. Dohner; John Herr; Hannah D. Weaver; John S. Frank; Christian Metzler; John P. King; Annie N. Ebersole; Pre. Henry Barkey; J. G. Winey; A. Eby; Pre. John Lapp; Shem Zook; Christ. F. Hostetter; H. W. Bremerman; Jacob Yoder; Christ. Stoner; H. R. Fox; Daniel Hoover; Martin D. Wenger.

SUBSCRIPTION-LIST.

Pre. John Pontius, Elkhart, Ind.	Eng.	No. 22 \$1 00
John Pontius, Elkhart, Ind.	Eng.	" 1 00
Mary Pontius, West Union, O.	Eng.	" 1 00
W. G. Givens, New Haven, Pa.	Eng.	" 1 00
Peter A. Reid, Aspinwall, Pa.	Eng.	" 1 00
John D. Hershey, Lancaster, Pa.	Eng.	" 24 10
Christian Metzler,	Eng.	" 22 10
J. G. Bachman,	Eng.	" 1 50
J. G. Hostetter, Wrightsville, Ill.	Eng.	" 1 00
Benjamin Baker, Custer, Ind.	Eng.	" 1 00
Pre. M. Miller, Elkhart, Ind.	Eng.	" 1 00
Eliza Miller,	Eng.	" 1 00
Dan. Bally, West Lancaster, Pa.	Eng.	" 1 00
Michael Hege, Marion,	Eng.	" 1 00
Abn. Blewer, East Lewistown, O.	Eng.	" 1 00
Jacob D. Couse, Harrisville, Pa.	Eng.	" 24 70
Wes. Edmonson, East Liberty, Pa.	Eng.	" 2 00
Abn. J. Eberle, New Paris, Ind.	Eng.	" 1 00
Abn. J. Eberle, New Paris, Ind.	Eng.	" 22 10
H. U. Herder, Milford, Pa.	Eng.	" 1 00
Henry Brennenstuhl, Brezon, O.	Eng.	" 24 10
John G. Beckman, Gardner, Ill.	Eng.	" 1 00
John K. Krueger, Elkhart, Ind.	Eng.	" 22 10
John D. Franklin, Washington, Pa.	Eng.	" 1 00
Poly. Johnson, Smithville, Pa.	Eng.	" 1 00
John Neiswanger, Orrville, O.	Eng.	" 1 00
II D. Weisener, Chambersburg, Pa.	2E24 00	" 2 00
Abn. Blewer, Wrightsville, Pa.	Eng.	" 24 10
C. Conner, New Haven, Pa.	Eng.	" 2 00
Daniel Yoder, McWaytown,	Eng.	" 2 00
H. M. Shenk, Lancaster,	Eng.	" 24 1
Slim Zook, Bellville,	Eng.	" 2 00
Mc. H. Zimmerman, Center, N. Y.	Eng.	" 2 00
W. H. Miller, Williamsport, Pa.	Eng.	" 1 00
Derlitz Hoover, Selkirk, C. W.	Eng.	" 1 00
Conrad Neff, New Haven, Pa.	Eng.	" 2 00
Samuel Lutz, West Liberty, O.	Eng.	" 1 00
A. Eby, New Haven,	Eng.	" 2 00
John W. Womble, Odessa, Ind.	Eng.	" 1 00
Jacob Yoder, Washington, O.	Eng.	" 1 00
Henry R. Fox, Millersport, Pa.	Eng.	" 2 00